

The Vade Mecum

A Book containing an Order
of Ceremonies for Use in

BUDDHIST TEMPLES

Together with Gathas expressing the
Teaching of the Buddha

It is the fervent desire of the authors of this little volume that the heresy of separateness now prevailing among Buddhists of Honolulu may soon be abolished. They have endeavoured therefore to keep to the fundamental and ethical teaching hoping that all English-speaking Buddhists, whatever their affiliation, may be able to use it.

Published by

THE INTERNATIONAL BUDDHIST INSTITUTE OF HAWAII,
with Headquarters at
THE HONGWANJI BUDDHIST TEMPLE,
Honolulu.

1932

First Edition	-	-	-	-	-	1924
Second Edition	-	-	-	-	-	1926
Third Edition	-	-	-	-	-	1927
Fourth Edition	-	-	-	-	-	1929
Fifth Edition	-	-	-	-	-	1932

Printed by George Rose, West Croydon, Surrey, England,

Preface

This book is lovingly dedicated to all English-speaking Buddhists, particularly to those living in the Hawaiian Islands.

All the ceremonies and gathas have Buddhist authors and are founded on the Dhamma.

Thanks are due to all who have contributed gathas and to those whose financial help have made this edition possible.

Dorothy Hunt.

A. Raymond Zorn.

Kaundinya Shinkaku.

Permission to reprint and use this book will be readily granted on request. Application should be made to Kaundinya Shinkaku, Bhikshu, Hongwanji Temple, Fort Street, Honolulu.

School of Theology
at Claremont

A9667

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The Ceremony

For General Use.

VANDANA.

Bhikshu (striking gong): Namō tassa Bhagavato Arahato
Samma Sambuddhassa.

Chanters: Homage to Him the Exalted One, the En-
lightened One, the Supremely Awakened One.

TI-SARANA.

Bhikshu (striking gong): Buddhāṃ Saṃsāraṇaṃ Gacchāmi.

Chanters: I go to the Buddha for guidance.

Chanters: Namu ki e Butsu.

Bhikshu (striking gong): Dhammāṃ Saṃsāraṇaṃ Gacchāmi.

Chanters: I go to the Dhamma for guidance.

Chanters: Namu ki e Ho.

Bhikshu (striking gong): Saṅghāṃ Saṃsāraṇaṃ Gacchāmi.

Chanters: I go to the Saṅgha for guidance.

Chanters: Namu ki e So.

PANCHA SILA.

Bhikshu and people alternately.

I undertake to observe the precept which enjoins abstention
from taking life unnecessarily.

I undertake to observe the precept which enjoins abstention
from taking things not given.

I undertake to observe the precept which enjoins abstention
from immoral actions.

I undertake to observe the precept which enjoins abstention from false speech.

I undertake to observe the precept which enjoins abstention from intoxicating liquors and drugs.

Chant or gatha as per programme.

Responsive Reading from the Dhammapada.

Gatha.

Reading from the Sutras.

SATO SAMPAGNO.

Chanted by bhikshu and people.

Bhikshu: Happy are they that reject Evil.

People: For they shall attain Purity.

Bhikshu: Happy are they that aspire to Holiness.

People: For they shall attain Serenity.

Bhikshu: Happy are they that pursue Knowledge.

People: For they shall attain Comprehension.

Bhikshu: Happy are they that promote Peace.

People: For they shall attain Felicity.

Bhikshu: Happy are they that seek Truth.

People: For they shall attain Wisdom.

Bhikshu: Happy are they that practice Virtue.

People: For they shall attain Perfection.

Bhikshu: Happy are they that follow the Path.

People: For they shall attain Enlightenment.

Gatha. (Sung by all.)

ATTHANGIKO MAGGO.

Bhikshu: The Buddha-Dhamma is the realisation within one's deepest consciousness of the Oneness of all Life. It is seeing into one's own nature. It is an experience and a religion. It is the Way of Attainment and attainment itself. It is called the Noble Path and consists of eight stages :

First: *Right Understanding.*

People: We must strive to see things as they really are, keep ourselves free from prejudice, superstition and delusion and try to comprehend aright the true nature of life.

Bhikshu: Second: *Right Purpose.*

People: A realisation that we have come of age spiritually and a consequent determination to put away childish things and interest ourselves in the larger issues.

Bhikshu: Third: *Right Speech.*

People: We should not indulge in pointless, foolish talk, but speak kindly and courteously to all.

Bhikshu: Fourth: *Right Conduct.*

People: Let our deeds be peaceable, righteous, benevolent, compassionate and pure. We should live the Teaching daily.

Bhikshu: Fifth: *Right Livelihood.*

People: To earn our living in such a way that we do no harm to any sentient being.

Bhikshu: Sixth: *Right Endeavour.*

People: To direct our efforts incessantly to the overcoming of ignorance and craving desires.

Bhikshu: Seventh: *Right Thought.*

People: Let us remember to cherish good thoughts because everything we say or do arises from our thoughts.

Bhikshu: Eighth: Right Meditation.

People: We are required to concentrate our will and give intense attention to thoughts on the Buddha, His Life and His Teaching.

May the sacred presence of Him who said he would abide in His Teaching, be our guide. May we follow His Glorious Example and tread with unfaltering step this Noble Path until we too shall attain Enlightenment.

Chant or gatha while incense is offered.

Before addressing the audience the bhikshu may say the following:

May the Wisdom of the All-Compassionate One so shine within our hearts and minds that the mists of error and the foolish vanity of self may be dispelled. So shall we understand the changing nature of existence and reach spiritual peace.

I pledge myself to strive for the Enlightenment of all beings.

I pledge myself to renounce all unholy desires.

I pledge myself to follow the Laws of Righteousness.

Address.

Gatha.

METTABHAVANA.

We surround all men and all forms of life with Infinite Love and Compassion. Particularly do we send out compassionate thoughts to those in suffering and sorrow; to all those in doubt and ignorance, to all who are striving to attain Truth, and to those whose feet are standing close to the great change men call death, we send forth oceans of Wisdom, Mercy and Love.

The sending out of thoughts of Love and Compassion, first to those of our own family, second to our community and

nation and then gradually extending those thoughts to all forms of life everywhere is an ancient custom and is the Buddhist equivalent of prayer.

All stand at the sound of the gong.

Closing chant.

Ceremony for the Young

Bhikshu: Homage to Him the Exalted One, the Enlightened One, the Supremely Awakened One!

Answer: I take my refuge in the Buddha.
I take my refuge in the Law.
I take my refuge in the Brotherhood.

Bhikshu and Children: To the Lord Buddha, who promised to be present in His Teaching, we pledge our loyalty and devotion. We consecrate our lives to the Way of Life He laid down for us to walk. We resolve to follow His example and labour earnestly for the welfare of all mankind.

Gatha.

Bhikshu: The Lord Buddha in His Holy Doctrine teaches us all that, we become pure and holy by following the Eight-fold Path. This means that there are eight things we must have in order to lead a really good life. Let us repeat them and also what they mean.

First: Right Comprehension.

Answer: We must learn and understand the Truth.

Bhikshu: Second: Right Purpose.

Answer: We must truly desire to do right.

Bhikshu: Third: Right Speech.

Answer: We must be pure, truthful and kind in all we say.

Bhikshu: Fourth, Right Conduct.

Answer: We must not do what we know to be wrong.

Bhikshu: Fifth: Right Livelihood.

Answer: We must earn our living in accordance with the Five Precepts.

Bhikshu: Sixth: Right Effort.

Answer: We must constantly try to become better.

Bhikshu: Seventh : Right Thought.

Answer: We must cherish good thoughts, because our words and our actions arise from our thoughts.

Bhikshu: Eighth: Right Meditation.

Answer: We must think often of the Lord Buddha and of His Holy teachings.

All rise and repeat with the Bhikshu the following:

May He whose sacred presence ever abideth with us in His sublime teachings be our guide, and may His Glorious Example be our daily inspiration, that we may tread with unfaltering step this Noble Path until we too shall come into the fullness of spiritual perfection.

INSTRUCTION AND STORY.

All repeat the following affirmation:

I am a link in Lord Buddha's golden chain of love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing, and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends my happiness or misery.

May every link in Lord Buddha's golden chain of love become bright and strong, and may we all attain Perfect Peace.

Gatha.

Bhikshu and Children: We thank the Lord Buddha for showing to us the Way of Freedom. We will endeavour to walk in His Noble Path every day of our lives.

Initiation Ceremony

For Lay Members.

Bhikshu: Dear Candidate, you have come to the temple this evening to outwardly proclaim what you have inwardly resolved, namely, that you are striving to walk the path pointed out by the Buddha and to dedicate yourself to the service of mankind. Before taking upon yourself membership in the lay brotherhood, do you undertake to observe the precept which enjoins abstention from taking life unnecessarily?

Candidate: I undertake to observe the precept which enjoins abstention from taking life unnecessarily.

Bhikshu: Do you undertake to observe the precept which enjoins abstention from taking things not given?

Candidate: I undertake to observe the precept which enjoins abstention from taking things not given.

Bhikshu: Do you undertake to observe the precept which enjoins abstention from immoral actions?

Candidate: I undertake to observe the precept which enjoins abstention from immoral actions.

Bhikshu: Do you undertake to observe the precept which enjoins abstention from false speech?

Candidate: I undertake to observe the precept which enjoins abstention from false speech.

Bhikshu: Do you undertake to observe the precept which enjoins abstention from intoxicating liquors and drugs?

Candidate: I undertake to observe the precept which enjoins abstention from intoxicating liquors and drugs.

Bhikshu: Have you chosen the Blessed One, the Buddha, "Shewer of the Way," to be your guide?

Candidate: I have chosen the Buddha to be my guide and teacher.

Bhikshu: As the sun shineth upon the earth, awakening into growth and fruitfulness the seed that lieth therein, so

doth the Light of Truth, Love and Wisdom, as manifested in all the Buddhas, shed its glorious Radiance into the hearts and minds of mankind, calling forth into activity the potential of Buddhahood within. Therefore with confidence and sincerity take the Buddha as guide and realise your oneness with all sentient life. If you accept the Buddha as your teacher, if you acknowledge the Law as your rule of life, if you purpose to remain faithful to the Brotherhood, then make your affirmation.

Candidate: To-night, in this temple, and in the presence of those assembled, I affirm allegiance to the Buddha and his teaching and ask to be received into His lay brotherhood.

Bhikshu: In the name of the Buddha we receive you into the lay brotherhood. In witness of your dedication to the service of mankind we offer this incense (*here Bhikshu offers incense*), and as a symbol of the Light of the Doctrine which shall guide you to peace, we light for you this candle.

Bhikshu lights a special candle from the Buddha light.

Here the Bhikshu and the Candidate take the Three Refuges alternately.

Bhikshu: I take Refuge in the Buddha.

Candidate: I take Refuge in the Buddha.

Bhikshu: I take Refuge in the Dhamma.

Candidate: I take Refuge in the Dhamma.

Bhikshu: I take Refuge in the Sangha.

Candidate: I take Refuge in the Sangha.

Here the Candidate offers incense.

Bhikshu: May the Peace which comes from living the Eight-fold Path be yours and may the love and the blessing of the Sangha surround you always.

Form for the Inauguration of Y.M.B.A. Officers

The newly elected officers seat themselves at the front of the Temple.

TI-SARANA.

Bhikshu or Leader: Buddham Saranam Gacchami.

Answer: I go to the Buddha for guidance.

Bhikshu or Leader: Dhammam Saranam Gacchami.

Answer: I go to the Teaching for guidance.

Bhikshu or Leader: Sangham Saranam Gacchami.

Answer: I go to the Brotherhood for guidance.

Gatha No. 23. Sung by all.

Dhammapada: Responsive Reading. Leader and people.

Speech by the Outgoing President to newly Elected Officers.

Newly Elected Officers stand.

Outgoing President: Our religion, to-day, needs men who are willing to love and serve, men who can think generously, men who are above sect and all the limitations with which a sect mind surrounds itself. Buddhism in Hawaii wants men who will spend some of their time and energy in furthering the Buddha Ideal of Unity, Compassion and Brotherhood.

You the elected officers of our branch of the United Y.M.B.A., of, in accepting office take upon yourselves certain responsibilities towards your brothers and sisters and your temple. Are you ready to sacrifice some of your personal desires for the common good? Are you determined to do your part, during your term in office, in spreading the Ideals of Buddhism on this island to a higher plane, by living real brotherhood and holding tenaciously thoughts of Compassion to-

wards all forms of life? Will you do this with all your might, without fear or favour to all, irrespective of class, colour, creeds or sect and thereby help to lay the foundation stone upon which the future generations may build a Universal Buddhist Brotherhood through which the Teaching of the Buddha shall shine for evermore?

If you will take these responsibilities upon your shoulders, please repeat the affirmation.

Answer: We take office in the branch of the United Y.M.B.A. of, realising our responsibilities and determined to do all in our power to remember at all times the Teaching of the Buddha.

All present repeat with the Leader:

We take our Refuge in the Buddha.
We take our Refuge in the Teaching.
We take our Refuge in the Brotherhood.

Gatha No. 20.

All repeat the Thought Waves and disperse.

The Marriage Ceremony

According to the Buddhist Rite.

Bhikshu: Namo tassa Bhagavato Arahato Samma Sam-buddhassa.

Answer: Homage to Him the Holy One, the Exalted One, the Supremely Awakened One.

Bhikshu: May the Wisdom of the All-Compassionate One, so shine within our hearts that in the years to come the mists of error and the foolish vanity of self may be dispelled. So shall we understand the changing nature of this earthly existence, and strive to reach that spiritual Peace which is deliverance from the woes which are from life inseparable.

Exhortation.

Bhikshu: Dear people, listen with earnestness to the words of the Blessed One concerning the estate into which these two are about to enter. "The greatest happiness which a mortal man can imagine is the bond of marriage that ties together two loving hearts. But there is a greater happiness still; it is the embrace of Truth." "Therefore be married unto the Truth and live in the Truth. The husband who loves his wife and desires a union that shall be everlasting, must be faithful to her, so as to be like Truth itself; and she will rely upon him and revere him and minister unto him.

"And the wife who loves her husband and desires a union that shall be everlasting, must be faithful to him so as to be like Truth itself; and he will place his trust in her, and he will honour her, he will provide for her. Verily I say unto you, their wedlock will be holiness and bliss, and their children will become like unto their parents and will bear witness to their happiness.

"Let no man be single, let everyone be wedded in love to the Truth. And when Mara the destroyer comes to separate the visible forms of your being, you will continue to live in the Truth eternally, for the Truth is immortal."

Addressing the couple.

Bhikshu: Therefore, before taking upon yourselves these vows, remember that it is the duty of a husband to support and cherish his wife, to be faithful unto her in thought and in deed, to comfort her in sickness and sorrow, and to assist her in the training of the children.

It is the duty of the wife to love and help her husband, to be patient and gentle in her manner, and to be faithful unto him in all things.

To each in turn the Bhikshu says:

Bhikshu: Do you solemnly declare that neither of you know any impediment to prevent you being lawfully joined together in marriage?

Each shall give Answer:

Answer: I do solemnly declare that I know of no impediment.

The Bhikshu joins their right hands and the man shall say to the woman:

Man: I call upon these people present to witness that I (.....) do take thee (.....) to be my lawfully wedded wife and in token thereof I place upon thy finger this ring, a symbol of the Oneness of Life and the boundless and unending love I bear towards thee, in the name of the Buddha, the Law and the Brotherhood.

The woman shall say to the man:

Woman: I call upon these people present to witness that I (.....) do take thee (.....) to be my lawfully wedded husband, in the name of the Buddha, the Law and the Brotherhood.

Placing the Juzu over their hands the Bhikshu says:

Bhikshu: Seeing that ye have agreed to marry according to the Buddhist Rite, I pronounce you husband and

wife. May you always be surrounded with Infinite Love and Compassion.

The newly married couple offer incense and go to their seats.

A short suitable gatha may be sung if required.

Bhikshu: Brother and sister, in the midst of worldly interests and ties and all the glammers of illusion which encompass you on every side, try to preserve in constant memory those fundamental principles of Truth on which the Buddha Wisdom rests.

That Life is One, and therefore every living thing is brother to all else that lives; that in the heart of every man is found the Buddha Light, a mirror to the Everlasting Flame; that therefore it behoves each unit of that Life to stand upon its own unconquerable strength, self-confident because self-knowing, and in its knowledge of life's unity, compassionate to all. Know that the self which strives for selfish ends is but illusion and man's only enemy, and therefore let self-mastery and self-control be practised every moment of the day. Remember, too, that Truth is One though many faceted, and though the ways thereto are many as the lives of men, yet are they also One, for all are trodden to the self-same end. In our scriptures it is written: "Better than sovereignty over the earth, better than lordship over all worlds, is the first step on the Path of Righteousness."

Therefore set your feet upon the way that leads from Sorrow through Love to Peace.

Wedding gatha if required.

Bhikshu: The Lord Buddha said: "Support Father and Mother, cherish wife and child, follow a peaceful calling; this is the greatest blessing."

All say:

All: I take Refuge in The Buddha.

I take Refuge in The Dharma.
I take Refuge in The Sangha.

The married couple say:

Couple: May the Blessed One receive us from this day forth
as His disciples for we have taken His teaching as our
guide.

Bhikshu: May wisdom and compassion arise within your
hearts! Peace be unto you!

Ordination of Bhikshus

Presiding Bhikshu: Namō tassa Bhagavato Arahato Samma Sambuddhassa.

Assembly: Homage to Him, the Exalted One, the Enlightened One, the Supremely Awakened One.

Presiding Bhikshu: Buddham Saranam Gacchami.

Assembly: I go to the Buddha for Guidance.

Bhikshu: Dhammam Saranam Gacchami.

Assembly: I go to the Dhamma for Guidance.

Bhikshu: Sangham Saranam Gacchami.

Assembly: I go to the Sangha for Guidance.

Bhikshus and Assembly chant the following:

To all the Buddhas of the ancient days;
To all the Buddhas of all future time:
We offer veneration evermore.
To all the Buddhas of the ancient days:
To all the Buddhas of the present age:
We offer veneration evermore.
For me there is no other refuge:
The Buddha is my refuge—
He is the best, He is the best
By the Power of the Truth
May I attain the Glorious Victory!

Candidate with the yellow robes on his arm and accompanied by a bhikshu, comes before the presiding bhikshu and bows saying:

“ Grant me leave to speak, Lord!
Graciously grant me admission to the Order! (*kneels*)
Lord, I pray for admission to the Order!
Again, Lord, I pray for admission to the Order!
A third time, Lord, I pray for admission to the Order!
In compassion for me, lord, take these yellow robes,
and let me be ordained in order to the attainment of
Nirvana.

The presiding bhikshu takes the robes which he ties around the neck of the candidate.

Presiding Bhikshu: Behold this great one
Whose insight has realised the impermanency of things,
Who abandoning his grasping and craving
Endeavours to realise Nirvana!

The presiding bhikshu now takes up a razor and holding it over the head of the candidate, says:

I now shave your head which symbolises the destruction of all ignorance. Do you consent?

Candidate: Yes, I do.

Presiding bhikshu; after passing the razor three times over the head, recites:

Changed is thy form. Be faithful to the Law.
Freed art thou now from desire; have no craving or grasping!
Walk thou ever on the Path of Truth
And exert thyself in order to lead all beings to deliverance.

The candidate now retires to put on robes, returning, bows, and kneeling says:

Grant me leave to speak, Graciously
Give me, Lord, the Three Refuges.

Candidate repeats after presiding bhikshu:

I take my refuge in the Buddha.
I take my refuge in the Law.
I take my refuge in the Order.
Again I take my refuge in the Buddha.
I take my refuge in the Law.
I take my refuge in the Order.
For the third Time I take my refuge in the Buddha.
I take my refuge in the Law.
I take my refuge in the Order.

Presiding Bhikshu: The Buddha, the All-Compassionate One, the Fully Awakened One will be your Teacher. From this time forward the Buddha will be your Guide.

The bhikshu in charge of the candidate shall declare to the assembly as follows:

Venerable bhikshus and assembly hear me! The candidate desires ordination under the Venerable He has been duly instructed. Having no disqualifications, the candidate asks the assembly for ordination under the Venerable If the venerable bhikshus approve of the ordination, let it be silent.

Presiding Bhikshu: Let it be known to all men that the candidate be received into the order for the venerable assembly approves of the resolution. From henceforward let the newly ordained candidate be known by the name of

Presiding bhikshu here presents candidate with ordination certificate. Led by the presiding bhikshu the assembly chants as follows:

Revered be He, the ten-fold Glorious Buddha:
World Honoured One, benign in all the ages:
Of wisdom Infinite, Omnipotent to teach
The Law and guide all worlds, all beings:
Revered be that Most Excellent Law of Buddha
Which compasseth as Light, all worlds, all Life,
Which maketh plain the feebleness of Gods.
Which, whoso understanding, merit wins:
Revered be all the Brotherhood of Buddha
Who, seeking knowledge, gain the prize of Wisdom.

NOTE:—To make an ordination valid it is required that at least ten bhikshus are present. The presiding bhikshu must be one who has been in the Order for a period not less than ten years.

For the Sick

WORDS OF CONSOLATION WHICH MAY BE SAID AT
THE BEDSIDE OF ONE WHO IS ILL, BUT NOT IN
DANGER.

Visitor: Homage to the Holy One, the Fully Awakened
One! Let us take our Refuge in the three Jewels.

Visitor and patient repeat together:

I take my refuge in the Buddha.

I take my refuge in the Teaching.

I take my refuge in the Brotherhood.

Visitor: Dear Brother (Sister) illness has overtaken you.

We know that nothing is permanent, health and sickness follow each other like day and night. During the time which you are thus unable to do good deeds, you may improve your karma by thinking kind thoughts, by sending loving thought waves to all sentient beings, especially to those who are still ignorant of the Law, and are grasping for the Truth; to all those who are suffering in their minds, in their hearts or bodies. Brotherly loving thought waves are the remedies for all ills.

Let all beings be included in your loving thoughts, wish earnestly for their happiness and those loving thoughts of yours will in their turn bring you Peace, Content and Calm, and thereby diminish your suffering. Wishing happiness to others brings happiness to the wisher, for all life is One.

Take advantage of the opportunity offered you to practice such important virtues as Patience, Serenity and Gratitude towards those who are nursing and caring for you. This also will bring Peace.

May the Light of Truth, Immutable and Eternal, illumine our minds and may its radiance dispel the mists of error and the delusion of separateness, so that fully comprehending the changing nature of our existence we may earnestly seek to live the Teaching of the Buddha in our lives and attain to Enlightenment.

Peace be unto you my brother!

(The Visitor may add to this or use his own words if more convenient. This is merely put forward as a suggestion for hospital visitors or any who visit the sick in their homes.)

For the Dying

WORDS OF CONSOLATION TO A PERSON WHO IS VERY ILL AND—PROBABLY—NEAR DEATH.

Visitor: We take our Refuge in the Buddha.
We take our Refuge in the Teaching.
We take our refuge in the Brotherhood.

Dear Brother (Sister). We know that nothing is permanent. Our present life must therefore end—but the end of life is not death, because death does not exist.

What in our imperfect language we call death is but transition, a passing to another and better condition.

All our kind thoughts, our friendly words, our good actions, must be followed sooner or later by their good moral effects. No power can deprive us of the results of our kind actions. They follow us like chariots follow the oxen to which they are harnessed.

During this existence we have the opportunity to do that which will bring us in the next existence nearer to Enlightenment. Many existences must be passed through before we can reach Perfect Peace, and death is the door of change which leads from one existence to another, from one stage to another and higher stage, until finally we enter the blessed state which our relations and friends—and indeed all creatures—will at last attain.

Let us therefore think of our good deeds, they are our best friends, they will accompany us and encourage us during our long pilgrimage.

Listen to the words of the Blessed One:—

“Whoso is compassionate is everywhere beloved; by the kind and good he is prized as a friend, and at death his heart is full of Peace.”

Brother! (Sister). May Wisdom and Peace arise in your heart and Mind, and may the Buddha-Love surround you!

The Funeral Ceremony

Bhikshu: Homage to Him the Enlightened One, for He attained Perfect Wisdom, Compassion and Understanding.

Answer: I take my refuge in the Buddha.
I take my refuge in the Law.
I take my refuge in the Brotherhood.

Turning to people the Bhikshu says:

Brethren, rejoice at the glad tidings! The Buddha our Lord brings comfort to the weary and sorrow-laden. He redeems us from the terrors of death. Look up to the Light ye that sit in the darkness, for behold the Blessed One hath found the Truth. There is no death, all that we call death is but change. Blessed is he that hath found the peace of Nirvana, for he is at rest.

Beloved People, in this cold and tenantless body before us, we witness an instance of that change of existence we call death, and we are here assembled to perform the last solemn duties towards this body. Fain would we hope that for our brother (sister) life's fitful dream is over, with its cares and pains, its sorrows and its disappointments.

It is always a solemn and impressive occasion when we assemble together to consign the mortal remains of a beloved fellow creature to the grave, but to those minds that are free from ignorance, having learned the truth at the feet of the Blessed One, it is never an occasion for regret, for in this very transiency is hidden our immortality.

Funeral gatha, sung by all.

During the singing of the gatha, bhikshu, friends and relatives offer incense.

Bhikshu: We are standing before the mortal remains of one who has passed from this state of existence. It is our duty to throw over his (her) mistakes the mantle of our charity, and to remember only his (her) kindly words and good deeds.

Although the eyes of flesh can no longer behold him (her) whom we so love, if we but realise the Oneness of all life he is far closer to us than ever before.

Turning towards the shrine, the bhikshu repeats the invocation :

O, Thou Eternal One.
O, Thou Perfection of Time.
Thou truest Truth.
Thou Immutable Essence of all Change.
Thou Most Exalted Radiance.
Thou Radiance of Mercy.
Thou Infinite Compassion.
Thou Pity, Thou Charity.
O, Thou Eternal One. O, Thou Eternal One.

Turning to the people the bhikshu says :

Ye that are now sunk in the depths of sorrow know that in the Eternal all is Life : there is no death, Immortality is hidden in Transiency !

May the Peace of the Buddha's Enlightenment arise in your hearts. May the Teaching ever guide your lives. May the Love and the blessing of the Brotherhood surround you for evermore.

Ceremony for Memorial Day May 30th

(The United States and its possessions observe May 30th as Memorial Day.)

All stand.

Bhikshu or Leader : Homage to Him, the Holy One, the Exalted One, the Fully Awakened One.

Congregation : I take my Refuge in the Buddha.
I take my Refuge in the Teaching.
I take my Refuge in the Brotherhood.

All sit.

Leader reads Chapter 2 of the Gospel of Buddha.

GATHA (Japanese).

Leader : Dear friends, we are gathered together this day to commemorate and honour those who have passed over. While, because we are so human, our memories are tinged with sadness, let us not give way to sorrow, for

the change which men call death is a very natural thing. Everyone here assembled must one day pass through this change. Therefore let us remember all the beautiful and joyous moments we spent with our loved ones whom we commemorate. Let us live again in our minds the happy hours we spent with them. Let us realise also that there is no death, only one eternal change; that while lives pass, life never dies.

Let us remember the words of our Great Teacher, the Buddha:—

“Immortality is hidden in Transiency.”

If we take this sentence and meditate upon it we shall come to recognise the Oneness of all Life and in this recognition know that separation is illusion, that attachment to this illusion prevents Unity with the reality. If we have regret in our hearts for things done and undone we must bear in mind that the heart of the Law is Love, that all who love each other will find each other out and all who hate will meet and have the opportunity to change that hate to love. Let us profit by past negligence and strive to act towards those who are yet with us in the way the Buddha himself taught.

Listen to his words!

“Let all mankind—father and son, brother and sister, husband and wife, all the members of the family, and all relatives and friends, love and respect one another; let all people have compassion towards one another, let them strive to prevent feelings of bitterness and hatred arising in their hearts, and if they do arise let them be banished immediately.

“Those who have great possessions should assist, as far as possible, those who have little. Word and conduct should harmonise, and all inconsistency in dealing with one another should be avoided.”

In these words of Wisdom we behold the best way of commemorating and honouring our departed loved ones not only on this day set apart by our government but every day throughout the year.

All repeat slowly with the Leader the thought waves.

We surround all men and all forms of life with Infinite Love and Compassion. Particularly do we send out compassionate thoughts to those in suffering and sorrow; to all

those in doubt and ignorance, to all who are striving to attain Truth, and to those whose feet are standing close to the great change men call death, we send forth oceans of Wisdom, Mercy and Love.

GATHA No. 66.

Leader: Whoso is compassionate is everywhere beloved; by the kind and good he is prized as a friend, and at death his heart is full of Peace.

Close with the Nembutsu or Ti-Sarana, as preferred.

Sentences from the Dhammapada

No. 1.

Bhikshu: All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.

Answer: If a man speaks or acts with a pure thought; happiness follows him, like a shadow that never leaves him.

Bhikshu: He abused me, he beat me, he defeated me, he robbed me: in those who do not harbour such thoughts hatred will cease.

Answer: For hatred is not overcome by hatred, hatred is overcome by love. This is an old rule.

Bhikshu: Those who mistake false for true, and true for false, their abode is wrong-mindedness—they arrive not at the true.

Answer: Those who know true as true, and false as false, their abode is right-mindedness—these arrive at the true.

Bhikshu: As rain gets into an ill-thatched house, so craving gets into an ill-trained mind.

Answer: As rain gets not into a well-thatched house, so craving gets not into a well-trained mind.

Bhikshu: Earnestness is the path of immortality: thoughtlessness the path of death.

Answer: Those who are in earnest do not die, those who are thoughtless are as if dead already.

Bhikshu: Having understood this clearly, those who are advanced in earnestness delight in earnestness: and rejoice in the knowledge of the truth.

Answer: These wise people, meditative, steady, always possessed of strong powers: attain to Nirvana, the highest happiness.

Bhikshu: If an earnest person has aroused himself, if he is not forgetful, if his deeds are pure; if he restrains himself; then his glory will increase.

Answer: By arousing himself, by earnestness, by restraint and control, the wise man can make for himself an island which no flood can overwhelm.

Bhikshu: Earnest among the thoughtless, awake among the sleepers; the wise man advances like a racer, leaving behind the hack.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

No. 2.

Bhikshu: This is the Dhammapada, the path of religion pursued by those who are followers of the Lord Buddha.

Answer: Good people shine from afar like the snowy mountains, bad people are concealed like arrows shot by night.

Bhikshu: If a man causing pain to others, wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness, will never be free from hatred.

Answer: Let a man overcome anger by love, let him overcome evil by good.

Bhikshu: Speak the truth, do not yield to anger, give if thou art asked; by these three steps thou wilt become divine.

Answer: Let a man blow off the impurities of self, as a smith blows off the impurities of silver, one by one, little by little.

Bhikshu: Lead others, not by violence, but by righteousness and equity

Answer: Fear there is none in the man awake, whose mind is clean of craving, done alike with good and with evil.

Bhikshu: Long is the night to him that is awake, long is life to those who are ignorant of the Truth.

Answer: Better than living a hundred years, is one day in the life of a man that sees the highest truth.

Bhikshu: Though one should utter a hundred verses devoid of meaning, better is one verse of the teaching that brings peace.

Answer: Though one should conquer in battle thousands and thousands of men, whoso shall conquer himself, he is the greatest of warriors.

Bhikshu: The best of ways is the Eight-fold Path, there is none other that brings to Perfect Peace.

Answer: The gift of religion exceeds all gifts, the sweetness of religion exceeds all sweetness.

Bhikshu: As a pure lily will grow upon a heap of rubbish, so the follower of the Lord Buddha shines forth from among those who walk in darkness.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

No. 3.

Bhikshu: After you have learnt the Doctrine, let your purified hearts find delight in bringing forth corresponding deeds.

Answer: Liberality, courtesy, good-will and unselfishness—these are to the world what the linch pin is to the chariot.

Bhikshu: The good things of this world pass away, but the treasures earned through righteous living are imperishable and never pass away.

Answer: Whoso is compassionate is everywhere beloved; by the kind and good he is prized as a friend, and at death his heart is full of peace.

Bhikshu: To cease from evil; to keep it far away from one; to shun intoxicating liquors; to give good heed to the teaching—this is a great blessing.

Answer: By yourselves must the effort be made; the Tathagatas do but make known the Way. The devoted to meditation arrive at release from the bonds of ignorance.

Bhikshu: If one shapes oneself according as one counsels others, thus well controlled one will have control over others. Oneself, they say, is hard to control.

Answer: Verily oneself is the guardian of oneself: what other guardian should there be? Guarded by oneself, one gets a guardian the like of which is not easily gotten.

Bhikshu: Whatsoever causes yourself pain, therewith wound not another.

Answer: There is no happiness apart from righteousness.

Bhikshu: Even if a man has power over others, yet ought he to be gentle with the weak.

Answer: With a pure heart full of love, I will act towards others exactly as I would act towards myself.

Bhikshu: Courtesy is the most precious of jewels. Beauty without courtesy is like a garden without flowers.

Answer: The signs of true religions are good-will, love, truthfulness, purity, nobility and goodness.

Bhikshu: Best of paths is the Eightfold Path: best of truths are the four. Best of states is dispassion: best of men is the man of vision.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

No. 4.

Bhikshu: The ignorant have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruit.

Answer: As long as the evil deed done does not bear fruit, the ignorant think it is like honey; but when it ripens, then they suffer grief.

Bhikshu: If an ignorant man be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.

Answer: If an intelligent man be associated for only one minute with a wise man he will perceive the truth as the tongue perceives the taste of soup.

Bhikshu: The disciples of Buddha are always well awake, and their thoughts day and night are always set on Buddha.

Answer: The disciples of Buddha are always well awake, and their thoughts day and night are always set on the Law.

Bhikshu: The disciples of Buddha are always well awake, and their thoughts day and night are always set on the Brotherhood.

Answer: Neither readiness in speech nor a handsome appearance gives grace to a man who is envious, niggardly, false.

Bhikshu: Beware of the anger of the mind, and control thy mind! Leave the sins of the mind and practise virtue with thy mind.

Answer: The wise who control their body, who control their tongue, the wise who control their mind, are indeed well controlled.

Bhikshu: When rust appears upon iron, even by that is the iron eaten away. In like manner a man's own evil deeds lead him off to punishment.

Answer: Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds is the reward of the first step in holiness.

Bhikshu: All the Buddhas teach the same truth. They point out the Path to those who go astray.

Answer: To cease from evil; to cultivate the good; to cleanse our own thoughts; to help others; this is the teaching of the Buddhas.

Bhikshu: Blessed the arising of Buddhas, blessed the making known the Good Teaching. Blessed the unity of the Sangha, blessed the observances of those that are united.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

No. 5.

Bhikshu: Let each man direct himself first to what is proper, then let him teach others: thus a wise man will not suffer.

Answer: If a man makes himself as he teaches others to be, then, being himself well subdued, he may subdue others; for one's own self is difficult to subdue.

Bhikshu: He who takes refuge with Buddha, the Dhamma and the Sangha, who with clear understanding sees the four holy truths and the eight-fold path, that is the safe refuge, that is the best refuge: having gone to that refuge, a man is delivered from all pain.

Answer: Happy is the arising of the Awakened, happy is the teaching of the true Law, happy is the peace of the temple, happy is the devotion of those who are at peace.

Bhikshu: From greed comes grief, from greed comes fear: he who is free from greed knows neither grief nor fear.

Answer: He who is just, speaks the truth and does what is his own business, him the world will hold dear.

Bhikshu: The fault of others is easily perceived, but that of one's self is difficult to perceive.

Answer: If a man looks after the faults of others, his own passions will grow, and he is far from the destruction of passions.

Bhikshu: A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

Answer: Even if a man has learned little, but follows the Law, he is a supporter of the Law, a man who never neglects the Law.

Bhikshu: An envious, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.

Answer: He in whom all this is destroyed and taken out with the root, he, when freed from hatred, is called respectable.

Bhikshu: If a man is tossed about by doubts, full of strong passions, and yearning only for what is pleasurable, his thirst will grow more and more, and he will indeed make his fetters strong.

Answer: The thirst of a thoughtless man grows like a creeper: he runs from life to life, like a monkey seeking fruit in the forest.

Bhikshu: For him who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off, like water drops from a lotus leaf.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

Bhikshu: It is good to tame the mind, which is difficult to hold in and flighty, rushing wherever it listeth: a tamed mind brings happiness.

Answer: Let the wise man guide his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list: thoughts well guarded bring happiness.

Bhikshu: If a man's faith is unsteady, if he does not know the true Law, if his peace of mind is troubled, his knowledge will never be perfect.

Answer: If a man's thoughts are not dissipated, if his mind is not perplexed, if he has ceased to think of evil, then there is no fear for him while he is watchful.

Bhikshu: Like a beautiful flower, full of colour but without scent, are the fine but fruitless words of him who does not act accordingly.

Answer: Like a beautiful flower, full of colour and full of scent, are the fine and fruitful words of him who acts accordingly.

Bhikshu: If you see a man who shows you what is to be avoided, who administers reproofs and is intelligent, follow that wise man as you would one who tells of hidden treasures.

Answer: Let him admonish, let him teach, let him advise what is right; he will be beloved by the good: by the bad he will be disliked.

Bhikshu: As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise.

Answer: Wise people, after they have listened to the Law, become serene like a deep, smooth and still lake.

Bhikshu: Few are there among men who arrive at the other shore; the other people run up and down the shore.

Answer: Those who follow the Law will pass over the dominion of death, however difficult to cross.

Bhikshu: He who has no wound on his hand may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

Answer: If a man offend a harmless, pure and innocent person, the evil falls back upon him, like dust thrown up against the wind.

Bhikshu: Let no one forget his own duty for the sake of another's, however great; let a man after he has discerned his own duty, be always attentive to his duty.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

No. 7.

Bhikshu: The man of restless mind, of passions fierce, with eyes only for the pleasing—craving in him grows great; he forges a heavy chain.

Answer: The man who takes delight in the stilling of thought, who lets his mind dwell on the unpleasing, by this verily will he cut through, destroy ignorance.

Bhikshu: Good is a friend in need. Good is content with whatever betides. Good is a store of merit at the close of life. Good is it to leave all sorrow behind.

Answer: Good is it to honour mother, good is it to honour father. Good is it to honour the homeless one, good is it to honour the teacher.

Bhikshu: A man pays in himself for the evil he has done, and in himself is purified. The good and evil are purified severally; no one purifies another.

Answer: Arise! Be not negligent! Walk the Good Way of the Teaching! Who walks in the Way of the Teaching, happy is he in this and in all other worlds.

Bhikshu: In him who is ever respectful to the ripe in years, these four things are increased—length of days, beauty, happiness and health.

Answer: Better than a hundred years lived foolishly and unthinking, is a single day lived wisely and meditative.

Bhikshu: Irrigators conduct water where they will; fletchers shape the arrow; carpenters bend the wood to their will; the wise bend themselves.

Answer: Even as a lake, deep, still and clear, so come the wise to stillness having hearkened to the Teaching.

Bhikshu: The fragrance of flowers, of sandal or incense or jasmine, is not wafted against the wind; but the fragrance of the good man is wafted against the wind. The good man diffuses fragrance in all directions.

Answer: Far surpassing the fragrance of sandal or incense or lotus or jasmine, is the fragrance of virtue.

Bhikshu: A man is not a noble in that he works harm to living creatures. Whoso is harmless towards all living things—he is to be called a noble.

Answer: Not by birth does one become a high caste, not by birth does one become a low caste; by deeds one becomes a high caste, by deeds one becomes a low caste.

Bhikshu: Not because he has much to say is a man a support of the Teaching. Whoso has heard little of the Teaching but observes it well in deeds, he verily is a support of the Teaching, he is not heedless of it.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

No. 8.

Bhikshu: As a fletcher makes straight his arrow, so the wise man straightens his fickle and unsteady thoughts, which are difficult to guard and difficult to guide.

Answer: Hard to control, unstable is the mind, ever in quest of delight. Good it is to subdue the mind. A mind subdued brings happiness.

Bhikshu: Look upon him who makes you see your faults as one who points you out a treasure. It is well to cultivate the acquaintance of such an one.

Answer: Irrigators lead the water where they will; fletchers shape the arrow. Carpenters bend wood to their will; wise men shape themselves.

Bhikshu: Even as a solid rock remains unshaken by the wind, so the wise man remains unmoved by praise or blame.

Answer: Even as a lake, deep, serene and still, so are the wise who hearken to the Dharma.

Bhikshu: He whose senses are mastered as horses well under control, who is purged of pride and frailty, such an one is envied even of the gods.

Answer: The man who is free from all credulity, who knows the Uncreated, who has severed every tie and slain desire, he is the greatest of men.

Bhikshu: All fear punishment. To all men life is dear. Judging others by yourself, slay not, neither cause to slay.

Answer: He who hurts a creature which seeks for happiness will not find it for himself.

Bhikshu: Let each man shape himself according as he teaches others. He who controls himself can control others. Hard it is to gain this self-control.

Answer: From craving is born sorrow, from craving is born fear. For him who is entirely free from craving there is neither sorrow nor fear.

Bhikshu: Impermanent are all component things. When the wise man understands this he grows weary of pain. This is the Path to Purity.

Answer: All is suffering. All forms are unreal. When the wise man understands this he is weary of pain. This is the Path to Purity.

Bhikshu: Control of speech, control of thought, control of action. Keep these roads of action clear and find the Way made known by the wise.

Answer: I go to the Buddha for guidance. I go to the Teaching for guidance. I go to the Brotherhood for guidance.

The Reason and the Purpose

Adapted by special permission from Dr. Goddard's
"Refuge."

The myriad, myriad things which the senses perceive and the conscious mind discriminates and thinks about are transitory and empty; if desired and grasped they lead to suffering.

The mental habit of discriminating appearances and cherishing desire for them, or aversion to them, is the mark of ignorance; wisdom is the recognition and realisation of the truth that the same stream of life energy runs through all the veins of the universe, that therefore All Life is One.

The Purpose of the Buddha's Golden Path is to enable one to attain within his deepest consciousness self-realisation of this supreme truth. The Buddha's Noble Path will show the Way—to those who go to the Buddha, the Dharma and the Sangha for guidance,—that leads from suffering and sorrow through love to Compassion and Peace.

Veneration and Homage to the Buddha

The Utterly Awakened One

Who has pointed out the Noble Path

To freedom, to enlightenment, to sympathy and compassion

To peace of mind, to Nirvana.

Gathas

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Song of the Pilgrim

No. 1.

No sentient life in all the worlds
Will ever cease to be;
Unending all as Thou and I,
Though forms change constantly.
The life imprisoned in the earth
May bloom as lovely flow'r;
So all evolve a fairer birth
When Law brings forth the hour.

On through the endless æons of time,
Through forms from stone to man,
All beings to perfection climb;
Such is the faultless plan.
Perfected men the Masters are,
And we shall also climb
To starry heights in worlds afar,
And know the Truth sublime.

Rememb'ring always "that Thou art,"
The Path will lighter grow;
The Buddha-seed within our heart
Will guide to those who know.

Wesak-Tide

No. 2.

Blessed morn that saw the rising
Of that Sun, the Blessed Lord,
Flooding earth, and flooding heaven
With His gracious Love outpoured.

Many ages did He struggle
Step by step into the Light;
Fighting lust, desire and pleasure,
With a giant's strength and might.

Came to tell that wondrous story
How each man can free himself
From the wheel of pain and sorrow,
From the cares induced by pelf.

How to cross the rushing river
To the land on other side;
On that "Other Shore" to wander
Free from human whirling tide.

How to taste of joys unending,
Calm, untroubled, peaceful mind;
Free from all unhallowed passions,
Grief and longings left behind.

Praised be the Name of Buddha
In all countries far and wide:
May we by His great example
All our lusts and pride o'erride.

—P. Blanning-Pooley.

No. 3.

Buddha Lord we offer
On Thy birthday fair,
Garlands of the brightest
Blossoms choice and rare.

Holy Day of Wesak
Day of Buddha's birth,
When the Sun of Wisdom
Shone upon the earth.

Incense too we offer
On this Festal Day,
For the things we cherish
All must pass away.

Through this holy symbol
We shall learn to see,
Things of priceless value
Hid in transiency.

And the deep gong sounding
Bids us leave the self,
And in Buddha's teaching
Find the truest wealth.

Lights upon the altar
Shew to us the way
From the realms of darkness
To Nirvana's day.

—*D. Hunt.*

No. 4.

Hail glorious day, when o'er the world
The Light of Truth in splendour rose,
For beings in illusion's night
The Way of Wisdom to disclose.

Lord Buddha, Thee our hearts acclaim,
Thou art the Sun of Righteousness,
In Thee was Truth in fulness shown
Man to enlighten and to bless.

Thy Doctrine is the radiant glow
Which evermore proceeds from Thee
And marks the Path that upward leads
To freedom and felicity.

O may mankind Thy light receive,
From self and error turn aside,
That all in peace and love may share
The joy divine of Wesak-tide.

—*A. R. Zorn.*

No. 5.

He our Lord who shewed the way,
Born on this auspicious day,
Came to set the nations free
And to give them liberty.

Come ye men His name proclaim,
Praise aloud Lord Buddha's Name,
Teacher foremost, Sampler high,
To Thy Law shall all draw nigh.

Mighty Seer, now unto Thee
Rings our praise in accents free,
Truth triumphant didst thou preach,
Knowledge undefiled didst teach.

May Thy blessings on us fall,
Through Thy Sangha, Lord of all;
Lead us from the world we pray,
To the Noble Eight-fold Way.
—*H. W. B. Moreno.*

No. 6.

In far off days, in land of Hind,
There dwelt in cave and glen
A Master Holy, in whose mind
There came a thought for men.

That He should shew them how to win
A way through maze of earthly strife,
A way to leave all maddening sin,
A way to gain a wondrous life.

Without a thought of other aid
To raise one from this mundane mire,
An effort should by all be made
To live a nobler life and higher.

Within oneself is that great power
To will that sin and care should cease,
To raise oneself from hour to hour
To Holy life, eternal peace.

To glow with wishes good for all,
To help the lame, the sick, the blind,
To raise up those who sadly fall,
To guide all those of careless mind.

And on this day, this Wesak Day,
We meet to praise His Glorious Name,
To spread by precepts' holy ray
Around the world, our teacher's name.
—*F. Blanning-Pooley.*

No. 7.

Let songs of praise and gladness
Resound o'er all the earth,
This glorious day acclaiming,
The day of Buddha's birth.

Chorus: O holy day of Wesak
Thy coming we adore.
And homage bring
To Him our King
Now and evermore.

In fair Lumbini's garden
The royal babe was born,
The bringer of true wisdom
Unto a world forlorn.

Sweet flowers their incense offer
And birds their music bring—
All nature renders homage
To Him the new born King.

The weary world pervading,
The message sounds afar—
He comes your gloom dispelling,
Behold the rising star.

And gladly we His message
Of peace and love proclaim,
Freedom, emancipation,
In Buddha's Holy Name.

—A. R. Zorn.

No. 8.

O happy day in fair Lumbini's garden
The little birds their welcome praises sing:
The flowers put on their gayest, brightest garments
To greet the coming of their Lord and King.

A flower more fair than any earthly blossom
Is born to-day beneath the Sala Tree,
All nature wears a tender smile of greeting,
That tiny babe in Maya's arms to see.

Lo, He is born to lead earth's weary pilgrims
Across Samsara's ocean wide and drear.
To break the chains of ignorance and passion,
Which bind mankind to Karma's wheel of fear.

Our prince is born to be a mighty beacon,
Pointing the Way to freedom and to peace.
To shew the Eight-fold Path of Holy Wisdom
Wherein the fierce desires of self will cease.

—D. Hunt.

The Anthem of the Universal

No. 9.

One cosmic Brotherhood,
One universal good,
 One source, one sway,
One Law beholding us,
One Purpose moulding us,
One Life enfolding us,
 In Love always.

Anger, resentment, hate,
Long made us desolate,
 Their reign is done.
Race, colour, creed and caste,
Fade in the dreamy past,
Man wakes to learn at last,
 All Life is one.

No. 10.

On this great day, our Holy Prince of Peace
From sorrow's chain has found release:
Self is no more, banished the clouds of night
Upon mankind hath shined the light.

Chorus: Rejoice ye people, sing the Buddha's praises
 Who hath found Nirvana's bliss to-day,
Follow His Pathway, dwell in love together,
 Shew to the nations the Eight-fold Way.

O let us tell the story of His Love
The toils He bore to find the Way.
The weary years He wandered in the night
Before He saw the Truth's bright ray.

He found the Way to everlasting peace
Nirvana's state where sufferings cease,
The gate lies open, all may walk therein
And freedom find from death and sin.

The Sun of Truth dispels the mists of night
And round us sheds its Holy Light;
No more shall powers of ignorance hold sway,
At last hath dawned the Wesak Day.
—*D. Hunt.*

No. 11.

Lo, the star of Wisdom shineth
In the darkness of the night,
And a little group of watchers
Have beheld the glorious Light.

When the cause seemed lost and hopeless,
There arose a mystic cry:
"Lose not courage, sons of Buddha,
Your salvation draweth nigh!"

In the midnight hour of silence,
When the rich and worldly-wise
Pass their time in feast and revel,
Rose that star in Eastern skies.

When the faithful ones beheld it
There arose a thankful cry,
'Tis the holy star of Shinran
That is shining in the sky.

Star that brings great strength and courage
To the sinful and the weak,
Star that opens up Truth's portals
To the eager souls that seek.

Can we ever lose the vision
That once led that priest of old
To descend the Holy Mountain,
Love's bright treasures to unfold?

Leaving pomp and power and splendour
For the crowded city street,
Where he taught the weak and erring
Crowded closely round his feet.

Now once more we see the vision
That St. Shinran saw before,
And we need its consolation
As those people did of yore.

Let us haste to leave the mountain
Of our selfishness and pride,
And make known the Buddha's message
Where the poor and weak abide.

Lo the star of Shinran shineth
In the darkness of the night,
And all those who love Lord Buddha,
Shall behold its radiant Light.

—*D. Hunt.*

No. 12.

On Nippon's Isles in ages past,
A holy priest appeared,
Who by his words of truth and love
The hearts of thousands cheered.

In Buddha's Holy Law he found
The Path where sorrows cease,
And led the weary feet of men
Into eternal peace.

And we the story of his love
With gladness sing to-day,
And in Lord Buddha's temple bright
To Shinran homage pay.

—*D. Hunt.*

No. 13.

St. Shinran left his home and friends
To seek for the Holy Way,
That should lead mankind from the paths of night
To the realms of endless day.
Namu Amida Butsu
With faith we repeat to-day.

And when he found Amida's name
He asked for no power or praise,
But straightway down from the mountain came,
The sinful and lost to raise.
Namu Amida Butsu
We'll say all our earthly days.

When death shall claim us for its own
We shall not faint nor fear,
No matter how dark the path may seem,
Amida's love is near.
Namu Amida Butsu
We'll say till the shadows clear.

We will trust Amida's Holy Name,
And will walk in St. Shinran's way,
Until we rest in the land of the west,
Where all is endless day.
Namu Amida Butsu
All the children of Shinran say.

—*D. Hunt.*

No. 14.

To-day Lord Buddha's children come
A hymn of praise to sing,
Of Shinran Shonin and his love
Let all the temple ring.

In early years our Blessed Saint
Lost both his parents kind,
And to the temple on the mount
He went the Truth to find.

Resolved to put in parents' place,
The people poor and low,
And in a very simple way
Lord Buddha's Law to shew.

And so our saint became a priest
And with unselfish heart,
Refused position, rank and wealth,
Choosing the better part.

Instead, he studied Shakya's Law
And found Amida's Name,
Descending from the Holy Mount
To cities now he came.

He taught the truth that all must trust
Amida in their hearts;
And give up every selfish thought,
Thus knowledge he imparts.

This, Shinran called the other power,
Tariki realized.
While Ojo is a shewing forth.
Re-birth in Paradise.

—*Shinkaku.*

Weddings

No. 15.

Blessed day of love's fulfilment,
Welcome happy wedding-day;
Joy and song attend thy coming,
Flow'rs adorn the bridal way.

Blessed day of love's fulfilment,
When before the sacred Shrine
Vows in faith and truth are spoken,
Sanctified by Love Divine.

Blessed day of love's fulfilment,
May thy joyous dawn assure
Fortune's gifts in richest measure,
Happiness that shall endure.

Blessed day of love's fulfilment;
Symbol of that time to be,
When with Truth in holiest union
We shall dwell eternally.

—*A. R. Zorn.*

No. 16.

No more apart, but one in love forever,
United stand against a common foe.
Hand clasping hand in hours of joy or sorrow,
Along life's upward pathway you shall go.

No longer for the self but for each other,
Thus earthly love shall broader, stronger grow,
And through this love life's deeper truths revealing
Before our eyes the upward pathway shew.

And when our day of life sinks slowly westward,
And we must leave our loved ones here bereft;
The Truth Immortal by Lord Buddha given,
Shall take away the painful sting of death.

This earthly union, symbol of a greater,
When freed from self, our wanderings here shall cease,
And gazing in the face of Amitabha
We enter in the great Eternal Peace.

—*D. Hunt.*

No. 17.

Buddha, Lord, in Thine embrace
We our children dear would place,
In the dawn of life to be
Consecrated, Lord, to Thee.

To Thy guardianship benign
We our loved ones would assign,
To be welcomed to Thy fold
As Rahula was of old.

Coming thus in tender youth
Unto Thee, O Lord of Truth,
May Thy Word their hearts impress
With the seal of holiness.

Guide our precious ones, dear Lord,
Constantly Thine aid afford
Till this earthly life is done
And Nirvana's glory won.

—*A. R. Zorn.*

No. 18.

I have found eternal refuge
In the Blessed One, the Lord.
O what peace, what joy and comfort,
This assurance can afford !
By His pure example guided,
Constant shall my efforts be
Till, o'er self and sin triumphant
I shall rise in purity.

I have found eternal refuge
In the Buddha's sacred Word,
Truth and Wisdom's priceless treasure,
By His love on man conferred.
There His glorious Path revealing,
Out of earthly woe and night
He will lead me safely onward
To Nirvana's joy and light.

I have found eternal refuge
In His Holy Brotherhood ;
All my powers consecrating
To promote the reign of Good.
When His Truth the world shall lighten,
As the sunlight from above,
All the hearts of men uniting
Evermore in peace and love.

—A. R. Zorn.

Y.M.B.A. Meetings

No. 19.

Have you heard the sound of footsteps
As of soldiers marching on?
Have you seen their banners waving?
Have you heard their battle song?
Have you watched their blazing torches,
Lighting up their columns long?

Yes, we heard their footsteps thunder
In the watches of the night,
And we saw their banners waving
By their torches' flaring light;
And the stirring songs they shouted
Filled our hearts with strange delight.

It was sad to see them marching
To some battlefield of pain,
There to leave their youthful bodies
'Mid the fallen and the slain,
That some earthly king or monarch
On his golden throne might reign.

Nay! These are the Buddha's soldiers,
And the foe they seek to slay
Is illusion's self that hinders
Mankind's progress day by day;
Righteousness the sword they carry,
Wisdom's torch that lights their way.

For no earthly king or monarch
Do they march to meet the fight,
But to spread the Buddha's teaching,
Dim the darkness of our night,
And to crown the Truth triumphant
In the splendour of Love's Light.

—*D. Hunt.*

No. 20.

Arise, Arise, all Buddha's soldiers true,
And take your stand upon the rock of Truth!
The holy Law by Lord Buddha taught
Shall evermore endure,
And all who journey by its light
Shall reach Nirvana's shore,
In love we stand, by Truth set free.
Brothers of Him who found true liberty. (Repeat.)

In bygone days, on India's distant shore,
Lord Buddha taught to men the Holy Law;
And to-day we come like the knights of old,
Our loyalty to proclaim.
In calm or storm, in life or death,
We faithful will remain.
So shall we stand steadfast and firm,
Like brothers, one in Buddha's Holy Law. (Repeat.)

And ere we part our homage we renew,
Taking our refuge in our Blessed Lord:
Then forth we'll go in the Dhamma's might
To teach the Holy Way;
To scatter far the gloom of night
And lead men to Truth's day,
Till all the earth with one accord
Shall trust the Dhamma of our Blessed Lord. (Repeat.)
—*D. Hunt.*

No. 21.

We are the Buddha's army,
We fight ill errors cease:
We use our Master's weapons
Of knowledge, Truth and Peace.
We'll bravely climb the mountain
And at our Leader's side
Before the world confess Him
Our Master, Lord and Guide.

What if the fight seems endless,
And fierce the night-winds blow?
Before us in the darkness
The Torch of Truth shall glow.
Soon, soon shall every nation
Proclaim with one accord
The Holy Name of Buddha
Revering Him as Lord.

If ignorance and folly
Our pathway would obscure,
With Truth's bright Torch to guide us
Our way will be secure.
And we shall see all error,
And all illusion cease,
And on the earth descending
The Buddha's perfect peace.

—*D. Hunt.*

No. 22.

Who are these brave youths and maidens,
Bearing torches in their hands?
These are Buddha's noble soldiers
From the far-off Eastern lands.

They have brought a wondrous message
And like pioneers of old,
They have pledged their life's devotion
To the cause which they uphold.

Never shall their footsteps falter
Though their road be steep and hard.
Never shall they seek to wander
From the Dharma of the Lord.
Ever forward they are marching
Bearing treasures to the west
Living waters to the thirsty,
To the weary, peace and rest.

Hear ye, Western lands, the tidings !
Lo, the reign of Truth has come.
And all ye who sit in darkness
Shall behold the Rising Sun.
See the feeble man-made idols
Falling from their thrones of state,
Gods of cruelty, Gods of money,
Gods of war and Gods of hate.

Once they stood on golden altars,
Lo, now in the dust they lie.
Gods like these can never flourish
Where the Buddha's light draws nigh.
His a creed of love and pity
Founded on Truth's living word,
No one ever spread the Dharma
By the torture and the sword.

March with courage, sons of Buddha,
Though the storm clouds gather fast ;
Soon your torch shall light the nations,
And the days of gloom be past.
Amitabha's light shall lead you
To that state where sorrows cease,
And in love's most perfect union
Ye shall find Nirvana's peace.

—D. Hunt.

No. 23.

We are Truth's disciples
Marching on to Peace,
With the sword of Reason
Bidding error cease.
Love's our great commander,
Ignorance our foe,
To dispel illusion
Forward we must go.

We are gentle warriors
Moving slowly on,
We are still pursuing
Path our Master's gone.
Failures cannot daunt us,
Hope is born anew,
Knowledge wins the battle,
Righteousness is true.

Not for wealth or power,
Nor the praise of men,
Ours a noble conflict
That must never end.
Kindness rise and vanish,
Ours will always stand;
Founded on compassion,
Filling Truth's command.

—*Paul Carus.*

For the Young

No. 24.

Happy little children we,
By the Dharma keeping,
We shall all in love and joy
Fit reward be reaping.

Kindness, pity and good-will,
We'll always be shewing,
Malice, hatred, spite and fear
From our hearts o'erthrowing.

On this earth on which we dwell,
Or in orbs much vaster,
Dharma rules throughout them all
Teachings of our Master.

We will through our life now go
Ever forward singing
Praises of our Blessed Lord,
Loud our voices ringing.

Praises to our Gracious Guide
Everywhere ascending,
Let us keep His Laws and shew
Gratitude unending.

F. Blanning-Pooley.

No. 25.

When the sun at morn is rising,
Shedding round its glorious glow,
We to Buddha duty render
With our bodies bending low.

When the golden orb rides higher
And at noonday floods the sky,
We in praises of our Master
Raise our voices clear and high.

Then at eve in flaming glory
Sinks the sun into the west,
We give thanks and homage tender
Ere we too go to our rest.

When the night on us has fallen
With its welcome sable pall,
Buddha's love and his protection
We invoke upon us all.

F. Blanning-Pooley.

No. 26.

Do unto others as you wish
That they should do to you.
Then would this earth a heaven be
So beautiful and true.

Be kind to those who are unkind,
Give love to those who hate.
Thus will your merit be untold,
Your blessings very great.

Give unto all the best you have,
To all a favour do.
And all those blessings in their time
Will then come back to you.

—*C. Albers.*

No. 27.

Early in the morning,
We our voices raise
To the gentle teacher
Hymns of joy and praise.

Let the holy temple
Now with joy resound
Glory to Lord Buddha
Who Nirvana found.

Here each child shall offer
Heart's devotion true,
Promising forever
Righteous deed to do.

In the early morning
Ere the day begins,
Buddha loves to gather
All the children's hymns.

Here upon His Altar
Blossoms rare we place,
Emblems true of beauty,
Purity and Grace.

May our deeds like flowers
Sweetest perfume give,
Our religion preaching
By the lives we live.

—*D. Hunt.*

No. 28.

Gladly sing the children's voices
In Lord Buddha's temple bright,
As they tell the wondrous story
Of His search to find Truth's Light.

How for many years He wandered
In the forests dark and vast,
Till one night upon His spirit
Wisdom's Holy Light was cast.

'Neath the tree the Master seated
Found Nirvana's radiant peace.
Saw before His eyes the Pathway
Whereby all man's ill shall cease.

O what glorious light was shining
From Lord Buddha's gentle face,
As He went to preach salvation
To the people of His race.

And the people when they heard Him,
Gladly walked the Eight-fold Way
Leading from the realms of darkness
Into everlasting day.

So shall we His little children,
Listen to His voice so sweet,
As those little Indian children
Whom He gathered at His feet.

—*D. Hunt.*

No. 29.

Kings and Princes offer
Precious gifts of gold,
And in Buddha's temple
Pour their wealth untold.

But we little children
Ever frail and small
Are too poor to offer
Any gift at all.

Little hands may gather
Blossoms of the spring
And these fragrant flowers
To His temple bring.

Little lips may utter
Words of holy praise,
And in Buddha's temple
Hymns of gladness raise.

Little feet may journey
In His Holy Way,
And by righteous actions,
Close to Buddha stay.

There are none so tiny,
But they too may bring
Hearts of love and kindness
To their Lord and King.

—*D. Hunt.*

No. 30.

When life is fair
And sunlight gilds the day
When fortune smiles
And flowers adorn our way
Oft let us pause
With grateful hearts to say
Namu Ki e Butsu.

When comes temptation
Luring us to sin,
When doubts and fears
Assail us from within;
This be our prayer
The victory we shall win
Namu Ki e Butsu.

E'en though our way
Leads 'neath a darkened sky
And to our loved ones
Pain and death draw nigh;
Our tears may flow
Yet trustingly we cry—
Namu Ki e Butsu.

—*Shinkaku.*

No. 31.

Love every living thing
And take no life in vain,
But by thine acts protect the weak
And spare all creatures pain.

This great example learn,
All Buddha's children true.
To love all forms of life around
And cruelty eschew.

—*D. Hunt.*

No. 32.

Self is the foe each child must slay
If he would truly be
A follower of that dear prince
Who found true liberty.

True liberty our Master gained
From death and fear and sin,
And those who do as Buddha did
This liberty shall win.

The false self speaks within our hearts
But we must all refuse
To listen to the lies he tells,
And Buddha's teaching choose.

—*D. Hunt.*

No. 33.

Sing gladly boys and maidens
Your hymn of praise to-day,
'Tis right that children's voices
Should blend in sweetest lay.
O praise the Holy Teacher
Who found the root of pain
And by His life triumphant
The power of self hath slain.

Come sing, dear boys and maidens,
Your hymn to Buddha Lord
It was for all His children
His wisdom He outpoured.
Sing praises of the Master
Who found the Holy Way
Which we will safely follow
To everlasting day.

And when we sing His praises
Remember we must strive
By holy word and action
To keep His faith alive.
O let us try to follow
The Holy Path He found,
With Love and with Compassion
All forms of life surround.

—*Shinkaku.*

No. 34.

Softly blew the breezes
On that summer morn,
In Lumbini's garden,
Where the Lord was born.

From the earth sprang flowers,
Birds in warbles sang,
While through earth and heaven
Strains of music rang.

Gods and men and angels,
All for worship came,
Glory to the Buddha,
Glory to His Name.

—*Paul Carus.*

No. 35.

The Blessed Master teaches
That children must be true
In every thought and every word,
In every act they do.

The Holy Master teaches
All children must be pure,
If they would walk His Pathway,
And happiness secure.

The gentle Master teaches
That all must surely bring
Tender care and kindness
To every living thing.

Our Blessed Master teaches
Each child must slay within
The ugly selfish longing
That leads to acts of sin.

—*D. Hunt.*

No. 36.

There was a teacher long ago
Who found Salvation's Way
And all who try to follow Him,
Shall reach the realms of day.

He found for man a Holy Law
To set all people free.
A Law of Love and Brotherhood
A Law of Liberty.

He found a Noble Eight-fold Path,
And whoso walks therein,
Shall learn to break the chains of self
Of passion, fear and sin.

He found Nirvana's realms of peace
Where sorrows are no more
And all who love this teacher dear
Shall reach this "other shore."

—*D. Hunt.*

No. 37.

When we see the golden sun
Shining from above,
We are mindful
Of the Buddha's love.
O'er us all His pure compassion
Sheds its steadfast glow,
By His Doctrine
Wisdom's Way to show.

When we see the silver moon
Gleaming in the sky,
We remember
Still our Lord is nigh:
By His blessed Law to guide us
Through this earthly night,
Out of sorrow
Into joy and light.

—A. R. Zorn.

Lord Buddha's Life

No. 38.

Down from his mountain home
Hastened the holy sage
To lay at young Gotama's feet
His homage and his praise.

Bless thou my little son
The happy monarch cries.
'Tis I who must adore the babe
The holy sage replies.

Why does Asita weep
In grief so keen and wild?
Because his eyes will never see
The Glory of this child.

—D. Hunt.

No. 39.

Why is thy heart so sad
Thy tears why do they flow
While all around in song
The merry moments go.

Alas, I feel the pain
Of every living thing.
While death is everywhere
How can I play and sing?

—*D. Hunt.*

No. 40.

Lo, a beggar poor and aged
Trembling stands before the gate
And the prince with eyes of wonder
Bids his faithful Channa wait.

Fear not this is but a beggar
Bent and worn from age and pain
This is but a common evil
All who live become the same.

—*D. Hunt.*

No. 41.

What is this that now I see
Lying prostrate on the ground?
While the birds sing joyously
All around.

This O prince before you now
Is by sickness smitten low,
Many are man's miseries
Here below.

Once I thought the earth so fair
Now I know that all is night,
Pain and sickness everywhere
Naught is bright.

—*D. Hunt.*

No. 42.

What is this that draweth near,
And the weeping that I hear?
What lies there so cold and still
Answer Channa if you will?

It is death that now you see,
Thus ends life of misery,
All must die, both high and low
Through the gates of death must go.
—*D. Hunt.*

No. 43.

Oh, fare thee well! Oh, fare thee well!
I now must leave my home
To seek the way that leads to peace
The Way of Truth alone.

My father, wife and little babe,
Must all forgotten be,
Until I find the Holy Path
Of Immortality.

I know the Way is hard and long,
The goal I seek is far;
The spark divine within my heart
Shall be my guiding star.
— *D. Hunt.*

No. 44.

O now I see the Holy Light!
Amida's face in vision bright,
For me is past death's bitter night
Evermore.

Now to Nirvana's peace I go
Free from the chains of earth below
Where perfect Love and Wisdom flow
Evermore.

Nay, these are thoughts by Mara sown
I cannot leave mankind alone
To wander far from Truth's bright home
Evermore.

Back to the world of sin and pain
Gladly I turn my steps again,
Until I teach Amida's Name
Evermore.

—*D. Hunt.*

Evening Gatha

No. 45.

Shadows o'er the earth are stealing
Soon the darkness will descend.
Gladly we around Thee gather
Teacher, Master, Guide and Friend.

When that last long darksome twilight
All the lights of earth shall hide,
Truth within its arms shall hold us
Bearing us across death's tide.

Ever onward, ever upward,
Gently held in Love's embrace,
Till we reach Nirvana's summit,
And behold Truth face to face.

—*D. Hunt.*

Vesper Gathas

No. 46.

We take our refuge in Lord Buddha, in His Holy Law,
in His Blessed Brotherhood; may Nirvana's Light our lives
o'ershine, in Love and joy and peace benign.

No. 47.

We clothe ourselves safely round with infinite Love and
Wisdom
With Love, With Love, With Infinite Love and Wisdom.

Lord Buddha found the Truth
That breaks the captive's chains,
The Truth that gladdens hearts forlorn,
And heals the sufferer's pain.
Rejoice! Rejoice! Rejoice! Rejoice!
The temple bells shall ring.
Rejoice! Rejoice! Rejoice! Rejoice!
Rejoice, be glad and sing

Lord Buddha found the Light
That scatters all our fear,
And on the weary paths of night
It sheds a gladdening cheer.
Rejoice! Rejoice! Rejoice! Rejoice!
The temple bells shall ring.
Rejoice! Rejoice! Rejoice! Rejoice!
Rejoice, be glad and sing.

Lord Buddha found the Way,
The Holy Way of Peace.
For all who tread the Eight-fold Path
Shall find earth's sorrows cease.
Rejoice! Rejoice! Rejoice! Rejoice!
The temple bells shall ring.
Rejoice! Rejoice! Rejoice! Rejoice!
Rejoice, be glad and sing.

Lord Buddha found true Life,
Immortal and sublime,
And those who win the fight with self
Shall find the life divine.
Rejoice! Rejoice! Rejoice! Rejoice!
The temple bells shall ring.
Rejoice! Rejoice! Rejoice! Rejoice!
Rejoice, be glad and sing.

Lord Buddha found the Goal,
Nirvana's state most blest,
And those who trust Him as their guide
Will find eternal peace.
Rejoice! Rejoice! Rejoice! Rejoice!
Our hearts with joy shall ring.
Rejoice! Rejoice! Rejoice! Rejoice!
Rejoice, be glad and sing.

—D. Hunt.

The Song of Re-Birth

No. 49.

The texture of the life to be
We weave in colours all our own;
And in the Realm of Destiny
We reap as we have sown.

We make ourselves the joys or fears
With which the coming life is made,
And fill alone our future spheres
With sunshine or with shade.

We live our present lives again
With memory warm or coldly dim;
The pictures of the past remain,
"Man's work shall follow him."

No. 50.

Climb the Path with gladness
In the field of life,
Vanquishing illusion,
Ignorance and strife.
Brotherhood and service
Shall our motto be,
And the goal before us
Truth and liberty.
We will teach Thy Dharma,
Wheresoe'er we go,
Wisdom, Love, Compassion,
In our actions shew.

We must stand together,
Fighting side by side,
Truth is undivided—
This must be our guide;
All divisions vanish
Where the Truth is known;
This the greatest lesson
By Lord Buddha shewn.
Forward marching ever
In the Dharma's might,
Till we lead the nations
Into endless light.

—D. Hunt.

No. 51.

To Him, the Glorious One,
Wisdom's resplendent Sun,
Praises we sing.
Moved by our deep distress,
Sorrow and hopelessness,
He came to aid and bless,
Gladness to bring.

Refuge in Him we take,
Follies of earth forsake
Virtue to gain.
His Doctrine's holy light
Guiding our steps aright,
Unto Perfection's height
We shall attain.

His life of purity
Shall our example be
Us to inspire.
With purpose firm and true
His Pathway to pursue
Shall be each day anew
Our hearts' desire.

—A. R. Zorn.

No. 52.

As they of old in Love drew near
The Buddha's Teaching to attend
We come with joy His word to hear
Our Master, Teacher, Guide and Friend.

Clearly to man He has revealed
Within His law the Way assured
Whereby all mortal woes are healed
And Peace eternal is procured.

O may we all His Truth receive
With earnest purpose, pure intent,
His Path to tread and thus achieve
The Peace of Full Enlightenment..

—A. R. Zorn.

No. 53.

Sing with one accord
Praise to Him, the Lord,
Who to us the Truth hath given
Whereby error's bonds are riven
And our hearts set free
From captivity.

Buddha's Doctrine true
Shall our minds endue
With the strength to fight temptation
And in time of tribulation
Still to persevere
Though the skies be drear.

Following Thy Light
Through this vale of night ;
By Thy Word Thine aidance lending
Till, Nirvana's height ascending,
We have found release
In Thy perfect peace.

—A. R. Zorn.

The Eight-Fold Path

No. 54.

THE PATH.

For all who would attain
Perfection's lofty height,
Lord Buddha shows the Way—
His blessed Path of Light.

Seek Truth with earnest zeal,
Stand firmly for the right :
Thy words and actions keep
From sin's corroding blight.

Do well each daily task,
Strive ever to excel :
Think right, and oft on Truth
In meditation dwell.

Tread well this holy Path,
So shalt thou gain release
From error, self and sin,
And find eternal peace.

—A. R. Zorn.

No. 55.

RIGHT UNDERSTANDING.

Ye who will to know
In the Truth shall grow
And to fullest knowledge win
By the Light within.

Unto humankind
Is the task assigned
All by reason's power to test
And to choose the best.

Reason's steadfast glow
Doth the pathway show
Out of error's woe and night
Unto Wisdom's height.

Cease from base desire,
Ardently aspire
Pure in heart and mind to be
From all evil free.

Then shall reason's ray
Merge in Truth's bright day
And in full enlightenment
Ye shall find content.

—A. R. Zorn.

No. 56.

RIGHT MINDEDNESS.

Constant let thine efforts be
From delusion's slavery
By the Truth thy mind to free,
Wisdom to attain.

Break the bonds of sense-desire
Holding thee in error's mire,
And with all thine heart aspire
Purity to know.

Strive the ego to deny,
Let all selfish cravings die
To all beings low or high
Love and kindness show.

Never let thine efforts cease
Till in ultimate release
And in Buddha's perfect peace
Thou hast reached thy goal.
—A. R. Zorn.

No. 57.

RIGHT SPEECH.

Let Truth upon thy lips
Its seal impress
To guard thee from deceit
And false excess.

Let Purity pervade
Thine every word,
Lest that which may defile
From thee be heard.

Let Wisdom thee restrain
Lest thou betray,
Or idle tales repeat
To cause dismay.

Thus let Right Speech reveal
In every hour
The Buddha-life within,
Thy guiding power.

Let Love unto thy voice
Its music lend,
Then shalt thou gladden all
And none offend.

—A. R. Zorn.

No. 58.

RIGHT ACTION.

Firm in our purpose we have set
Our feet in Wisdom's Way,
Nor shall the transient things of earth
Our resolution sway.

We spurn the lure of fame or gold,
The lust for things of sense,
And find in purity and peace
Our ample recompense.

Unselfish love to all that live
Our lives shall manifest,
In thought, in word, in action show
Its inspiration blest.

Though steep and toilsome be the path,
We shall but strive the more
Nirvana's holy realm to gain
And peace forevermore.

—A. R. Zorn.

No. 59.

RIGHT LIVELIHOOD.

Tread thou the path of rectitude
The Precepts five observe.
Lest base desire or lure of gain
Thy resolution swerve.

Let love thy spirit dominate
And let thine heart be kind.
That all in sorrow, pain or need
A friend in thee may find.

Thy virtues seek to multiply,
Thine errors to decrease,
And strive that blessed state to win
Where selfish cravings cease.

Pure in thy thought, thy word and deed,
So let thy life be spent,
And thou shalt make thy progress sure
To full enlightenment.

—A. R. Zorn.

No. 60.

RIGHT ENDEAVOUR.

They who strive to learn
Shall the Truth discern.
For within each heart there lieth
Power divine that never dieth,
Leading to the Light
All who seek aright.

Dormant, waiting till
Called by human will,
Is the strength to slay desire,
To extinguish passion's fire,
Victory to win
Over self and sin.

All who will may draw
From the blessed Law
Knowledge that shall vanquish error,
Terminate delusion's terror
And the way reveal
Mortal woes to heal.

Ye, who long have lain
Bound in error's chain,
Waken now to firm endeavour,
So shall ye attain forever
In your full release
Blest Nirvana's peace.

—A. R. Zorn.

No. 61.

RIGHT ASPIRATION.

All my powers I consecrate
Buddha's deeds to emulate,
That my life like His may be
Perfect made in purity.

From the fetters of desire,
From delusion's bondage dire,
Freedom I would strive to win
Victory o'er self and sin.

Daily to His Law benign
Shall my heart with zeal incline,
Words and actions to impress
With His seal of holiness.

Nor shall aspiration cease
Till I gain Nirvana's peace,
Till I share His bliss sublime,
Measureless in space or time.

—A. R. Zorn.

No. 62.

RIGHT MEDITATION.

Sweet hour of meditation,
The quiet hour of peace,
When from life's care and turmoil
I find a blest release.
In silent contemplation
New faith and hope I win,
More light and deeper knowledge,
New strength to conquer sin.

Sweet hour of meditation,
When, silent and alone,
The Master's word I ponder,
His Truth to make mine own.
With earnest purpose seeking,
I gather more and more
Of Wisdom's holy treasure
From His exhaustless store.

Sweet hour of meditation,
When oft there comes to me
A vision of the Master
Beneath the Bodhi-tree;
And with Him in that vigil
My spirit seems to share
A foretaste of Nirvana,
Of bliss beyond compare.

—A. R. Zorn.

Farewell

No. 63.

Evermore in memory we shall treasure
The golden hours we spent with you,
Hours that brought to us in fullest measure
All the blessings and the joys of friendship true.

Chorus:

Farewell to you,
Our friends so true;
May Love and Truth Eternal guide you,
And Love Divine
Upon your pathway shine,
Until we meet again.

We have bowed with you in sweet communion
Before the Buddha's Holy Shrine,
And no parting e'er can rend the union
Of our spirits in His Brotherhood divine.

—A. R. Zorn.

Burial Gathas

No. 64.

We know that you will live again
Here, or in some fair clime
Where you will practise yet again
Lord Buddha's Law sublime,
Where you will surely reap the fruit
Of that great charity
And pity you did exercise
To all so lovingly.

We know that you will live again—
New deeds of mercy add
To those you have already done
Making this world less sad;
To climb the hill your Master climbed
And finally to gain
The tranquil state of Nirvana
The very end of pain.

And we shall strive to follow you
Led by your presence : nerved
By your example, strengthened by
Your character : you served
And loved your Master, long ago
To the devouring flame
They gave His body, even so
We give your mortal frame.

Geraldine E. Lyster.

No. 65.

Go forth, O valiant soul, go bravely forth
To seek in Buddha's Law the lasting peace,
Bravely He sought through years of toil and pain
The Holy Path which leads to endless peace.

Go forth, O valiant soul, look not behind,
Where earthly joys thy feet would seek to bind ;
Before thee waits fair Wisdom's open page
Where thou the treasures of the Truth shalt find.

Go forth to-day in Buddha's Holy Path
And in His teaching find eternal peace
Through His Great Dharma thou shalt learn the Truth
And reach Nirvana's state where sorrows cease.

—D. Hunt.

No. 66.

How transient are things mortal,
How restless is man's life ;
But peace stands at the portal
Of death, and ends all strife.

Life finds its consummation,
Days end in evening gloom,
But we with life's cessation
Sink not into the tomb.

Life is a constant parting,
One more the stream has crossed,
But think as ye stand weeping
Of that which ne'er is lost.

The past can't be recovered,
And yet it is not gone;
Love's ties cannot be severed,
Love's blessings will live on.

All rivers flowing, flowing,
Must reach the distant main.
The seeds which we are sowing
Will ripen into grain.

—*Paul Carus.*

No. 67.

Life never dies, although we live
In midst of change and death;
Only the forms shall pass away
And not the spirit's breath.

The consciousness can never die
Although it seems to fade,
It doth but pass to other forms
Which thoughts and acts have made.

"There is no death," all nature cries;
The rose will re-appear,
Its petals will more perfect be
After the winter drear.

The tiny bird that lifeless falls
A victim to its prey,
Returns again in higher forms
Upon its upward way.

From life to life, more high and free
The myriad forms evolve,
O may we learn to know this truth
This mighty riddle solve.

—*D. Hunt.*

No. 68.

O fare thee well, thy duty nobly done,
Thy days in patient love were bravely spent,
And now at last thine eyes the vision see
For lo! the veil of sense in twain is rent.

Within the paradise of Light and Love
The Glory of Amida Truth Divine,
No longer sorrow dims thy loving eyes
In them shall joy and peace forever shine.

O fare thee well, for we are left alone
To carry far Truth's banner fair and bright;
To point the way from darkness and from sin
To those far realms of everlasting Light.
—D. Hunt.

No. 69.

FUNERAL OF A CHILD.

Weep not for this frail blossom
Who out of pain and strife
Has passed away from earth to-day
Into a fuller life.

All death is but illusion,
The darksome veil which hides
The realm of peace where sufferings cease
And Truth alone abides.

Farewell dear little one, farewell
But not for evermore.
Thy fragrance pure shall still endure
Upon Nirvana's shore.

—D. Hunt.

General Gathas

No. 70.

Bhikshu: Happy are they that reject evil;

People: For they shall attain Purity.

Bhikshu: Happy are they that aspire to Holiness;

People: For they shall attain Serenity.

Bhikshu: Happy are they that pursue Knowledge;

People: For they shall attain Comprehension.

Bhikshu: Happy are they that promote Peace;

People: For they shall attain Felicity.

Bhikshu: Happy are they that seek Truth;

People: For they shall attain Wisdom.

Bhikshu: Happy are they that practise Virtue;

People: For they shall attain Perfection.

Bhikshu: Happy are they that follow the Path;

People: For they shall attain Enlightenment.

No. 71.

Bright shineth the sun in his splendour by day,
And bright the moon's radiance by night;
Bright shineth the hero in battle array,
And the sage in his thought shineth bright:
But by day and by night, none so glorious, so bright
As Lord Buddha, the source of all Spiritual Light,
But by day and by night, none so glorious, so bright
As Lord Buddha the source of all Spiritual Light.
—*Paul Carus.*

No. 72.

To all the Buddhas of the ancient days,
To all the Buddhas of all future time,
We offer veneration evermore.

To all the Buddhas of the ancient days,
To all the Buddhas of the present age,
We offer veneration evermore.

For me there is no other refuge,
The Buddha is my refuge ;
He is the best, He is the best.
By the power of the Truth
May I attain the glorious victory.

No. 73.

We love no triumphs sprung by force ;
They stain the brightest cause,
'Tis not in blood that liberty
Inscribes her holy laws.

Our spears and swords are truthful words,
The mind our battle plain :
We've won great victories before,
And so we shall again.

—*Paul Carus.*

No. 74.

Say not the Law Divine
Is hidden far from thee ;
That Holy Law within may shine,
And there its brightness be.

Thou need'st not launch thy barque
Upon a shoreless sea ;
Breasting its waves to find the ark,
To bring this dove to thee.

Cease then my soul to roam,
Thy wanderings all are vain ;
That Holy Law is found at home
Within thy heart it reigns.

—*C. S.*

No. 75.

We do not die—we cannot die;
We only change our state of life
When these earth temples fall and lie
Unmoving 'mid the world's wide strife.

There is no death in this wide world;
But one eternal scene of change;
The flag of life is never furled,
It only taketh wider range.

By ourselves is evil done,
By ourselves we pain endure,
By ourselves we cease from wrong,
By ourselves become we pure.

No one saves us but ourselves,
No one can, and no one may;
We ourselves must walk the path,
Buddhas merely teach the way.

—*Paul Carus.*

No. 76.

O, Blessed One! the greatest of mankind
Thou Gracious Master, filled with Love Divine.
Glorious Thy Life, so Sweet, so Great, so Pure,
Thou mighty Light, Thou Blessed One so Dear.

Lord, at Thy feet I sit myself to learn
The Wisdom of Thy Life and Law.
Plainly I see the Truth which Thou dost teach;
Sorrow and pain and self shall be no more.

Into my heart there comes a lasting-peace;
Within my mind there glows a wondrous Light.
All tears and sorrows, doubts and worries cease,
For Truth and Joy Thy glorious teaching brings.

I take my Refuge in the Glorious Lord:
No other refuge shall I need:
I take my Refuge in the Law and Church,
Which freedom brings and Light for evermore.

—*Sogaku Shaku.*

No. 77.

Creatures from mind their character obtain,
Mind-made they are, mind-marshalled they remain;
Thus him whose mind corrupted thoughts imbue,
Regret and pain unfailing will pursue.

Creatures from mind their character obtain,
Mind-made they are, mind-marshalled they remain;
E'en so we see draught-oxen's heavy heel
Close followed by the cart's o'er-burdened wheel.
Creatures from mind their character obtain,
Mind-made they are, mind-marshalled, they remain;
Thus him whose mind good and pure thoughts imbue
Serenest bliss unfailing will pursue.

—*Paul Carus.*

No. 78.

Long have we sought for Truth's bright Light
Long have we wandered in the night?

Buddha hath found the Holy Way
That leads from night to endless day.

Where shall we find the road to peace
Where earthly strife and hatred cease?

O weary soul that peace profound
In Buddha's Holy Law is found.

Where shall we learn that Law sublime
Which leads us on to peace divine?

To Buddha's Holy Church we turn
The Path of Truth and Peace to learn.

Why must we wander many a year
In pain and misery and fear?

The Eight-fold Path of wondrous wealth
Is hidden by the love of self.

And must we pray that we may find
The strength to break the chains that bind?

By each one must the race be run
And not by prayer is freedom won.

Whence comes the suffering of this life,
How can we end our state of strife?

By Buddha's Law is justice known
For each must reap what each has sown.

With love that never more shall wane,
We'll praise Lord Buddha's Holy Name,

And in the Dharma's Noble Way
We'll reach Nirvana's endless day.

—D. Hunt.

No. 79.

What e'er ye sow that shall ye reap,
Such is the Law divine.
Think not that thou can'st e'er escape
The Karma which is thine.

The present is the true result
Of actions all our own,
The sower always reaps the fruit
Of seeds which he has sown.

The Law is ever just and true
And all must surely bear
The strict result of every act
For none the Law can spare.

Weep not for what is past and gone,
For it cannot return.
This is the teaching Buddha gave
For all His sons to learn.

Do not despair, the future still
Is thine to mar or make
Sow then to-day good seeds and pure
And reap their harvest great.

The goal divine still shines afar
All may this goal attain
When they have learned good seeds to sow
And things of self have slain.
—D. Hunt.

No. 80.

Revered be, He the Ten-fold Glorious Buddha !
World-honoured One, benign in all the ages :
Of wisdom, Infinite, Omnipotent to
Teach the Law and guide all Worlds, all Beings.

Revered be, that most excellent Law of Buddha !
Which compasseth as Light, all Worlds, all Life ;
Which maketh plain the feebleness of Gods,
Which, whoso understanding, calmness wins.

Revered be, all the Brotherhood of Buddha !
Who, seeking knowledge, gain the prize of Wisdom.

No. 81.

“ Blood will not cleanse a sinner’s heart.
Kind gentle deeds and love alone
Will give him peace in future years
And for his past sins will atone.

Sweet herbs and grain and golden fruit
These are the product of the field,
And they for man and beast and bird
In plenty do their harvest yield.

Kill not to live, for pity’s sake,
For all things living love their life.
This world were beautiful indeed,
If we would cease from hate and strife.”

Thus spake the Lord in accents mild,
And king and priests, who heard His word,
Destroyed the burning altar fire,
And came to reverence the Lord.

—C. Albers.

O Amitabha, Wondrous thought!
O Wisdom which Lord Buddha taught,
 Profound and full of beauty
Thou the abiding and sublime,
Art never moved in change of time
 O teacher of life's duty.
 Brighten,
 Enlighten,
 Cleanse from error,
 Free from terror,
 Newly quicken,
Those who are with blindness stricken.

Causation's dire necessity,
Dread of the blind is yet the key
 To every doubt and query.
Eternal Truth when understood
Turns curse to bliss, the bad to good,
 And gives new strength the weary.
 Filling,
 And stilling,
 All the yearning
 Of souls burning
 For resplendent
Glories in the realms transcendent.

O use life's moments while they flee
In aspect of eternity:
 In acts abides the actor.
Eternity is imminent,
And life remains such as 'tis spent,
 For aye a living factor.
 Sowing,
 Seeds growing,
 Never waning,
 But attaining
 To resplendent
Glories in the realms transcendent.

—*Paul Carus.*

No. 83.

Be not ashamed, but steadfast stand !
True soldiers of the Law benign.
By righteous words and noble deeds,
As holy lamps forever shine.

Be not ashamed though men refuse
To heed the Dharma's holy light ;
Wisdom shall overthrow at length
The clouds of ignorance and night.

Be not ashamed to hold aloft
The glorious banner of your creed,
Till from illusion, self and sin
The suffering sons of earth are freed.

If you would lead men to the light
And spread the Dharma's holy word,
Let all your thoughts and deeds be pure
As true disciples of the Lord.

—D. Hunt.

No. 84.

Life is reality and cannot die
The soul of man is like a tiny seed,
In which is stored the blossom that shall grow
From each past thought and deed.

One Life, One Law, One great eternal Plan
Uniting each to each in harmony
This mighty truth which our great Master found,
Alone can set us free.

For Truth like life itself is boundless, vast
By Buddhas only can the whole be seen
Its outer garments we may dimly glimpse,
Behind illusion's screen.

—D. Hunt.

No. 85.

All your thoughts are heaven above you
Or your thoughts are hell below :
Happiness is found in thinking,
Torment nought but thought can know.

And the dream lies all within us
And the dreamer waiteth long
For the morning to awake us
To the living thought and strong.

Evil is the thought that thinks it :
Good, the thought that makes it so :
Light and darkness, sin and pureness
Likewise out of thinking grow.

—*J. Allen.*

No. 86.

Ye slaves of Karma, hear,
The Buddha's word attend :
I came to light your darkness drear,
Your servitude to end.

Self-bound in error's chain,
Ye tread the weary round
Of birth and death on mortal plane,
Where only woe is found.

Your bondage once I knew,
Its pain and misery,
Till I discerned the Pathway true
To joy and liberty.

The lusts of self deny,
The bonds of error break :
The powers divine that in you lie
To life and action wake.

Seek Truth with fervent zeal,
With loving hearts and pure ;
Thus shall ye gain immortal weal
And bliss that shall endure.

—*A. R. Zorn.*

No. 87.

Commit no wrong, but good deeds do
And let thy heart be pure;
All Buddhas teach this doctrine true,
Which will for aye endure.

Hate is not overcome by hate
By love alone 'tis quelled;
This is a truth of ancient date,
To-day still unexcelled.

—*Paul Carus.*

No. 88.

"All life is One," Lord Buddha said,
Each tiny thing that grows
Is part of that great stream of life,
That upward ever flows.

All living things at length will reach
The far off distant goal,
Where purified they enter in
The Universal Soul.

Then let us understand aright
This teaching true and great,
And love the tiniest living thing
For dear Lord Buddha's sake.

Love is the greatest force of all,
The strongest and the best,
Extinguishing the fires of hate
And bringing peace and rest.

Love is the key that opes the door
To every human heart,
And hate the barrier that keeps
The nations far apart.

Then let us give what we would wish
From others to receive;
For loving words and loving deed,
The pains of earth relieve.

“Hate is not overcome by hate,”
Our Gentle Teacher said,
So let us streams of loving words
Around us ever shed.

Love only love and still more love
If we would hope to win
The final victory o’er self
The triumph over sin.

—*D. Hunt.*

No. 89.

O, Inward Light ! All other lights excelling,
Deep in our minds Thy radiance is shed,
Till clouds of night and ignorance have vanished,
And we are truly risen from the dead.

O, fullest Life ! All life is but expressing
The Oneness of the universe in Thee ;
For in that tie that binds all life together
Is found the wondrous Truth that sets us free.

O, perfect Love ! Amida’s rays the symbol
Of universal brotherhood and peace,
For wheresoe’er these rays shall shed their blessing
Hatred will die and wars forever cease.

O, highest bliss ! O, state we call Nirvana,
Our destined goal, of which Lord Buddha said,
No man shall taste its joys which are immortal
Until illusions of the self are dead.

O, Teacher dear ! Thy message rings forever,
And cheers thy children on their earthly way,
It sheds a holy light of hope and blessing
And turns night’s darkness into perfect day.

—*D. Hunt.*

No. 90.

Lord Buddha speaks to me
In accents low :
My child, look up and learn,
The Truth I show,
Trust not illusion's vision,
Ever brief and fleeting ;
For only Truth can give thee
Thy heart's desire.

Lord Buddha speaks to me
When sin holds sway,
When passion's fires rise high
And help seems far away.
Fear not, for I have conquered
Passions fierce and raging ;
Tread thou the path I show thee,
Therein lies peace.

Lord Buddha speaks to me
When friends depart :
When loneliness assails
My aching heart.
My child, my feet once wandered
Lonely in the forest,
But in that hour of darkness
I found Truth's light.

Lord Buddha speaks to me
In death's dark night,
When closing eyes no more
Can see earth's light :
My child, He whispers softly,
Brighter light is shining :
Hold fast the Truth I gave thee
And thou shalt see.

—D. Hunt.

No. 91.

Dukkha, Anicca, Anatta,
The leaves are falling fast,
The reign of the rose is ended
The sky is overcast.

The whole world is filled with sadness,
From city and jungle rise
The cry of life's suffering children—
The daylight slowly dies.

Our Lord looked with love and pity
Upon every living thing,
From the lowliest child of nature
To the mightiest crowned king.
For hatred, delusion, passion
Still claim and enslave us all,
And each alike on the wheel of change
Must suffer, and rise, and fall.

Dukkha, Anicca, Anatta,
Tho' every life knows pain
He who faithfully walks the Path
Will not look for help in vain
The Law of the Tathagatha
For ever will light the way;
It is our moon to shine by night,
Our sun to illumine the day.

In Lord Buddha we take our Refuge,
His Law of Good our guide,
To pilot us as we toss and drift
On being's remorseless tide.
With the Dhamma's light to steer by
Some day we'll fear rocks no more,
But, merit won, each will moor his barque
On Nirvana's changeless shore.

—*Geraldine E. Lyster.*

No. 92.

O Thou who bringest the dawn,
Who renewest the day without ceasing,
Fountain of Life and Source of Light Eternal,
Increase in us Thy Knowledge and Thy Strength.

Thou who shinest in the East,
Who showest the West Thy Glory,
And art supreme in the High Heav'n,
Increase in us Thy Wisdom and Thy Power.

Thou fillest Thy houses with Light,
And Thy mansions with Hidden Power,
Oh Light Ineffable,
Dwell Thou in us, as we are One in Thee.

No. 93.

Happy is the Buddhist's fate,
For his heart knows not of hate;
Haters may be all around,
Yet in him no hate is found.

Happy is the Buddhist's fate,
He all pining makes abate;
Pining may be all around,
Yet in him no pining's found.

Happy is the Buddhist's fate,
Him no greed will agitate;
In the world may greed abound,
Yet in him no greed is found.

Happily then let us live,
Joyously our service give;
Quench all pining, hate and greed
Happy is the life we lead.

—Paul Carus.

No. 94.

How sweetly bloom the cherry trees
Beneath the April sky!
But soon, too soon, their brightness wanes,
For they must fade and die.
And all their petals bright
Soon on the ground we find,
For while the world doth sleep
There comes the midnight wind.

So is the heart that seeks for peace
Within this world of strife :
For many are man's woes below
In this, our mortal life :
And when all seems delight,
And hours of bliss we find,
Through our frail trees of life
There blows the midnight wind.

'Tis true that mortal life is sad
And quickly passes by :
But still abides that ancient gleam
Of Truth that cannot die :
For when self's flower is dead,
Its petals blown away,
We'll see the glorious light
Of Amitabha's day.

-D. Hunt.

No. 95.

TO THE LORD BUDDHA.

How glorious is Thy Dhamma,
O, Buddha, Blessed Lord.
How wonderful Thy Sangha,
Which spreads Thy word abroad.

We, too, will surely follow
The road that Thou didst find,
The perfect Road of Knowledge,
And never look behind.

And walking in thy footsteps,
We'll find the truest wealth
Lies in the full surrender
Of that we call the self.

Thine Infinite Compassion,
Thy Pure and Holy Life,
At length shall lead the nations
From bloodshed, hate and strife.

And so we take our refuge
In Thee, our Lord benign,
Thy Holy Law the Beacon
That in our hearts shall shine.

How glorious is Thy Dhamma,
O, Buddha, Blessed Lord.
How wonderful Thy Sangha,
Which spreads Thy word abroad.
—*Shinkaku.*

No. 96.

Keep thou thy mind as a garden,
Let not thy diligence cease,
Weeding out evil and error,
Striving the good to increase.

Sow thou by Right Meditation
Thoughts that are holy and pure;
Constant and earnest endeavour
Vigour and growth will assure.

Seek with the Light of the Doctrine
Daily thy thoughts to illume,
Truth by its power shall quicken,
Bring them in virtue to bloom.

Then shall thy thoughts find fruition.
Yielding in word and in deed
Cheer, inspiration and blessing,
Help unto others in need.
—*A. R. Zorn.*

No. 97.

Let the whole earth with joy resound;
Buddha, our Lord, the Blessed One,
The hidden cause of ill hath found
And for the world Salvation won.

On mountain heights, on valleys low,
O, darkened soul, where'er thou art,
This light ineffable will glow
With blessings for the pure in heart.

Buddha our Lord the Truth revealed,
Which gives us strength in life and death.
The sorrowing and sick are healed,
And every evil languisheth.

—*Paul Carus.*

No. 98.

Much change and sorrow before us lie
By desires and passions led,
For Nirvana's peace is beyond our reach
Till illusions of self are dead.
Obeying the Law of Righteousness
Brings nearer our journey's end—
In helping others we help ourselves
So all that has life befriend.

We all are bound on the wheel of life
A suffering Brotherhood,
To those who can hear give the gift of Truth
Bringing unbounded peace and good.
To those who cannot yet mark the Word
Our furry and feathered kin,
With heart and both hands give the gift of Love
They too mirror the Light Within.

—*Geraldine Lyster.*

No. 99.

Oh, Light of Asia, lighten our dark West
With Wisdom garnered from Thy Holy Quest,
Show us the Path which leads to sorrow's cure,
The sorrows that all living things endure.
Thy gentle teaching in our minds instil,

That none can prosper who treat others ill.
But he who cherishes goodwill to all
Earth's living creatures whether great or small,
Through their content his sufferings shall cease,
And he shall walk the Path of perfect peace.
—*Geraldine Lyster.*

No. 100.

Sweet Nirvana, Highest Jhana!
Rapture sweeter than all pleasures,
Thou the measure of all measures,
Thou the treasure of all treasures,
O, Immortal Buddhahood!
—*Paul Carus.*

No. 101.

Praise ye the Dharma of our Lord,
Which bids all hatred cease.
That sheds upon us holy showers
Of joy and love and peace.

Chorus.

Walk in the Noble Eight-fold Path
The Path our teacher found
That leads the weary sons of earth
To peace and hope profound.

Within the Sangha we shall rest
And praise our Master's Name,
Who shewed the suffering ones of earth
The secret of their pain.

—*D. Hunt.*

No. 102.

We thirst for something lasting, something real,
In this our world of constant change and strife;
A spot wherein our spirits may find rest,
Amid the storms and agony of life.

But while we seek confused by things of sense,
Bewildered by the calls of self and sin,
We oft forget the words Lord Buddha spoke
The gateway of the Kingdom lies within.

Great tempests rage o'er oceans mighty face,
While angry billows sweep and surge around,
But in the depths far hidden out of sight,
Eternal Peace and Perfect Calm is found.

So are there depths within the spirit hid,
Where storms and winds of passion never blow;
And all who rest within this hallowed spot,
The hidden joys of Truth shall surely know.

D. Hunt.

No. 103.

Nothing will last, nor pain, nor joy, nor sorrow,
Grief follows bliss, but neither will endure;
Ever and always there is a to-morrow
Tho' life's fierce fever burns, there is a cure.

"There is no state will warrant lamentations,"
In the dim past men heard Lord Buddha say.
For, though all life is fraught with tribulations,
There is escape, and He has shewn the way.

—Geraldine Lyster.

No. 104.

No void is there of separation found
Between each living thing.
Each takes His life from out a common source,
For all are kin.

All the vast lessons of experience hard,
Gleaned in the ages past
Emerging from the silent sea of Truth
Return at last.

Error is but the face of Truth obscured,
And out of it in time,
Love, pity, understanding, tenderness,
Shall brightly shine.

Then shall we know the happiness and peace
Which shines from Wisdom's Light
Poured on those souls who truly understand
This Law aright.

—*D. Hunt.*

No. 105.

Through life's vale of pain and sorrow
Gleams the Buddha's Pathway bright;
Onward, upward, straight it leadeth
Into freedom, joy and light.
He, the Lord, Himself hath trod it,
Gaining victory and release
Following Him, we too shall enter
Blest Nirvana's calm and peace.

Holding steadfastly His doctrine,
With a purpose firm and true;
Kind and just in word and action,
Seeking worthy deeds to do,
Living nobly and for others,
Pure in thought and effort right;
Oft in holy meditation
Thus we tread the Path of Light.

Come, ye weary, heavy laden,
Burdened with your load of care,
Cast aside earth's vain illusions,
Fear no more temptation's snare.
Take your refuge in the Buddha,
In His Law, His Brotherhood—
Trust the holy Way pursuing
Ye shall find the highest good.

—*A. R. Zorn.*

No. 106.

With reverent hearts we bow before
The Buddha's holy shrine,
And contemplate with joy and love
His countenance benign.

The Eight-fold Path which leads to peace
To us He hath made plain,
That we from sorrow, self and sin
Deliverance may attain.

The noble truths He hath revealed,
The Law and precepts pure,
Our minds and hearts to fortify
Against temptation's lure.

So let us bow before His shrine,
And join with one accord
To reverence the Buddha's Name,
Our Master and our Lord.

—A. R. Zorn.

No. 107.

Immortal bliss is not attained
By faith in gods on high,
Nor may perfection here be gained
By prayer or fervent sigh.

The ego born of sense desire
Discard and thou shalt see,
Thy higher self revealed within
In power and purity.

On this true self with faith rely
And ever watchful be;
From sin and every evil trend
Thy mind and heart to free.

Then love and wisdom, joy and light
Into thine heart shall flow;
Nirvana's bliss thou here shalt taste
And full perfection know.

—A. R. Zorn.

No. 108.

When a ray of sunshine passes
Through a prism crystal clear,
Glorious in the rainbow's colours
Seventhfold it will reappear.

So if thou thy mind art keeping
Free from taint of self and sin
All thy life in grace and virtue
Shall reveal the Light within.

Truth, compassion, joy and wisdom,
Honour, faith and purity:
Like the rainbow's seventhfold splendour
These reveal the Light within.

And on minds in darkness lying
Shall that blessed radiance shine,
Guiding them to joy and freedom
By its influence benign.

—A. R. Zorn.

No. 109.

Hail to the Buddha, gentle friend and teacher,
Who for His children found the Eight-fold Way,
Who opened wide the Holy Gate of Wisdom
Leading the nations to the radiant day.

Hail to the Dharma, hidden treasures giving
To earth-bound souls who seek for rest and peace.
Lifting the fallen, comforting the mourner
Bringing to prisoners a hope of release.

Hail to the Sangha, followers of Buddha
Who by their efforts banish pain and strife,
Who point the Way through clouds of doubt and sorrow
To man's immortal state of perfect life.

—Shinkaku.

No. 110.

There is a Light, a wondrous Light,
It shines from Buddha's temple bright,
Setting the Path aglow.
There is a psalm, a holy psalm,
That tells of one so wise and calm
In India long ago.

There is a Law, a perfect Law,
Taught by the Lord on Ganges shore,
Who understands is blest.
There is a Way, a Way of peace,
Who follows it will find release
From self, and be at rest.

There is a Love, a perfect Love,
That spans all life, below, above
Within its arms so wide.
This Love shall drive all hate away,
And turn the darkness into day
And all our footsteps guide.

May Buddha's Law of Love and Light,
Teach us Thy Way so pure and bright,
And Love that cannot cease.
Thy Sangha helps us learn of Thee
All we should do, all we should be,
How to attain true peace.

—*Shinkaku.*

No. 111.

Lord, within Thy holy Doctrine
Still Thy presence we descry,
Source of wisdom, love and power
Every need to satisfy.

And Thy loving call obeying,
Self and sin we cast aside.
On the Eight-fold Path to follow
Thee, our Master and our Guide.

Thine example shall inspire us
Faithful in our quest to be
For a heart in virtue perfect,
For a mind from error free.

—A. R. Zorn.

No. 112.

To Buddha's holy temple
With joy we come to-day,
Before His shrine and altar
Our debt of love to pay.
He left His royal splendour,
All earthly joys resigned,
For us the Path of freedom
And endless peace to find.

With grateful hearts we hail Him
Our Master and Our Friend;
To Him we owe devotion
Till mortal life shall end.
His holy Path we'll follow,
His Law our guide shall be,
Till in Nirvana's glory
We rest eternally.

—A. R. Zorn.

No. 113.

Thou Great Reality, O Truth Divine,
Amidst the fleeting shades of things unreal;
Thou Changeless One, True self of all that live,
Thy close indwelling presence oft we feel.

And like the mighty sun whose golden rays
Attract the sparkling raindrops from the sea,
So dost Thou draw the selfish hearts of men
To seek a higher life apart with Thee.

A higher life wherein they learn to lose
The constant craving for the things of earth,
And ever strive instead, through selfless love
To bring the seed of Buddha-hood to birth.

Growing in Wisdom and in Truth Divine,
They reach the final step upon the Way,
The step wherein they willingly renounce
Nirvana's state of everlasting day.

By self-renunciation perfected
True Saviours are they, sons of the Divine,
Who shew to those still bound by chains of self,
Their true abode beyond the things of time.
—D. Hunt.

No. 114.

Evil swells the debts to pay,
Good delivers and acquits;
Shun evil, follow good,
Hold sway over thyself,
This is the Way.

There is a road that few ascend,
Erring senses lead astray;
Dark is the night and weary the walk,
Pilgrim, follow the Path
Until the end.

Buddhas teach the ancient lore,
Follow thou the Dharma's guide:
True to thy higher self,
Till, there greets from afar,
Nirvana's shore.

Any questions concerning the copyright of these Gathas
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Printed in England

41333

School of Theology
at Claremont



A9667